Vol. LXXI, No. 2 August, 1924

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

CATHOLIC TEACHING ON THE CIVIL POWER 113
The Rev. H. G. HUGHES, Clifton, England.
THE LAST SUPPER AND CALVARY. A Reply to Critics. II 122
The Rev. MAURICE DE LA TAILLE, S.J., Rome, Italy.
THE PHYSICAL PROTECTION OF MARRIAGE 146
The Right Rev. JOHN WEBSTER MELODY, D. D., Chicago, Illinois.
CHURCH FINANCE AND ACCOUNTING. I 152
WILLIAM M. DEVINY, Washington, D. C.
CANON SHEEHAN'S BRIEF SOJOURN IN ENGLAND 164
EDWARD J. GALBALLY, Philadelphia, Pennsylvania.
CLERICAL ELOCUTION 175
The Rev. Father WALTER, O.S.B., St. Vincent's College, Beatty, Pa.
THE BEGINNINGS OF CLERICAL EDUCATION IN THE UNITED STATES 183
E. J. F.
"EXCOMMUNICATIO LATAE SENTENTIAE" FOR PREDETERMINED VIOLATION OF THE "CAUTIONES" 189
H. M.
FURTUM IN PAUPERUM FAVOREM 191
CELEBRATING MASS WITHOUT FASTING 193
MISUSE OF RAILROAD PASS 195
ECCLESIASTICAL LIBRARY TABLE: Religious Institutions and Biography 198

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

PUBLICATION OFFICE
111-113 Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1924: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents in { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

PURE ALTAR WINES

BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

Beaulieu Vineyard
Office: 486 California St., San Francisco, Cal.
Per G. de Latour

Beaulieu Vineyard Distributing Co.
47-49 Barclay St., New York City, N. Y.
T. F. Rodden, Mgr.

BROTHERHOOD CORPORATION

Vineyards:

Washingtonville, Est. 1839
Livermore, California

Address all communications to:

New York Office
71 Barclay Street

Producers of the Finest Altar Wines in America

In addition to our extensive vineyards and cellars, we have taken over the whole stock of wines produced under the supervision of the Jesuit Fathers of Santa Clara University, which carries the endorsement of His Grace, the Archbishop of San Francisco.

Altar Wines guaranteed to be of a very old vintage

Kindly ask for Price List and Application Blanks

Wines shipped direct to the Reverend Clergy only

No dealers have our Altar Wines for sale

JUNE 13, 1922.

The Archbishop of San Francisco takes great pleasure in certifying that the wine made by the Jesuit fathers, at Los Gatos, California, satisfies all the requirements of the Church when there is question either of the purity of the wine, or the canonical conditions of its use.

LOS GATOS, CAL., JANUARY 15th, 1923

Rev. Dear Sir

The Altar Wines at Los Gatos are made and cared for by our own Brothers: men who have consecrated their lives to God in religion.

His Grace, the Archbishop and the Rt. Rev. Bishops have the fullest confidence that such men, above all others, can be trusted to supply the Altar with not only pure vinum-de-vite, but also made with religious zeal in the observance of all the canons of the Church.

Respectfully yours,

SACRED HEART NOVITIATE, THOS. R. MARTIN, S.J., Rector.

"NOVITIATE" "MALVOISIE" "L'ADMIRABLE" "VILLA JOSEPH"

Sole Eastern Agents

Barnston Tea Co., Limited

6 Barclay Street **New York**

CONTENTS CONTINUED

STUDIES AND CONFERENCES:

Clerical Elocution. (*The Rev. Fr. Walter, O.S.B., St. Vincent's College, Beatty, Pa.*) 175

The Beginnings of Clerical Education in the United States. (*E. J. F.*) 183

"Excommunicatio Latae Sententiae" for Predetermined Violation of the "Cautiones." (*H. M.*) 189

Furtum in Pauperum Favorem 191

Celebrating Mass without Fasting 193

The Little Rosary of St. Anthony 194

Misuse of Railroad Pass 195

Nuptial Mass in Advent 195

The First Lesson in the Office of St. Cyril of Jerusalem 196

Carrying the Blessed Sacrament Processionally 197

Proper Title of Cathedral Rector. (*The Rev. Reginald Yzendoorn, SS.CC., Honolulu, Hawaii*) 197

ECCLESIASTICAL LIBRARY TABLE:

Religious Institutions and Biography 198

CRITICISMS AND NOTES:

Marruchi: Gratry 208

Landrieux: Sur le Pas de Saint Jean de la Croix 210

——: Life of Blessed Therese of the Child Jesus 210

Quievreux: Le Poeme de l'Amour Eternel 212

Newman: The Dream of Gerontius 212

Goodier: The Risen Jesus 213

Marmion: Christ in His Mysteries 214

Chesterton: St. Francis of Assisi 214

Devas: Franciscan Essays 214

Gordonnier: Le Culte du Saint Sacrement 216

Kramp: Opfergedanke und Messliturgie 216

Iglesias: Brevis Commentarius in Facultates 217

Cocchi: Commentarium in Codicem Iuris Canonici 217

LITERARY CHAT 218

BOOKS RECEIVED 222

IN the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to the subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

☞ **Subscribers should be on their guard against impostors who represent themselves as agents of the REVIEW. No one is authorized to collect money for the REVIEW.**

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	**JOHN MURPHY CO.**, Park Avenue and Clay Street.
BOSTON:	**BIGELOW KENNARD & CO.**, 511 Washington Street. **THOS. J. FLYNN & CO.**, 62-64 Essex Street. **MATTHEW F. SHEEHAN COMPANY**, 17 and 19 Beach St. **PATRICK J. GILL**, 387 Washington Street.
CHICAGO:	**BENZIGER BROTHERS**, 205-207 W. Washington Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street. **ECCLESIASTICAL GOODS CO.**, 984 Milwaukee Ave. **D. B. HANSEN & SONS**, 27 N. Franklin Street. **MATRE AND COMPANY**, 76 W. Lake Street. **SPAULDING & CO.**, Michigan Avenue and Van Buren St.
CINCINNATI:	**BENZIGER BROTHERS**, 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET CO.**, 436 Main Street.
CLEVELAND:	**NORTHERN OHIO PLATING WORKS**, 1501 Columbus Road.
DENVER:	**JAMES CLARKE CHURCH GOODS HOUSE**, 1638-40 Tremont St.
MILWAUKEE:	**BERGS MANUFACTURING CO.**, 483-485 Twenty-seventh Street. **DIEDERICH-SCHAEFER CO.**, 413 Broadway. **A. WERNER**, 649 E. Water Street.
NEW YORK:	**BENZIGER BROTHERS**, 36-38 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **BLASE BENZIGER & CO., INCORPORATED**, 98-100 Park Place. **DREICER & CO.**, 560 Fifth Avenue. **THE FEELEY CO.**, 10 E. 50th Street. **THE GORHAM COMPANY**, 5th Avenue47th Street. **P. J. KENEDY & SONS**, 44 Barclay Street. **FR. PUSTET CO.**, 52 Barclay Street.
OMAHA:	**KOLEY AND SON**, 2910 Farnam Street.
PHILADELPHIA:	**H. L. KILNER, & CO.**, 1708 Market Street. **J. J. McDERMOTT**, Room 818, 1011 Chestnut Street. **LOUIS J. MEYER, INCORPORATED**, 804 Walnut Street. **F. C. PEQUIGNOT**, 1331 Walnut Street. **A. A. SHAW**, 5813 Windsor Place. **HERMAN J. WOLF**, 539-543 W. Huntingdon Street. **WRIGHT MANUFACTURING CO.**, 133 Master Street.
PITTSBURGH:	**E. J. LETZKUS**, 2006 Jenkins Arcade.
PROVIDENCE:	**W. J. FEELEY CO.**, 169 S. Angell Street. **THE GORHAM COMPANY**, Elmwood. **W. J. SULLIVAN CO.**, 96 Jefferson Street.
SEATTLE:	**THE KAUFER CO.**, 1607 Fourth Avenue.
ST. LOUIS:	**B. HERDER BOOK CO.**, 17 South Broadway. **MUELLER PLATING CO.**, 920 Pine St., Imperial Bldg.
ST. PAUL:	**E. M. LOHMANN CO.**, 385 St. Peter St.

THE
ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. I.—(LXXI).—AUGUST, 1924.—NO. 2.

CATHOLIC TEACHING ON THE CIVIL POWER.

DIVINE RIGHT

THE CHURCH has always upheld in its true sense the divine right of civil government as a principle taught alike by natural religion and the Catholic faith. Similarly, we find in Catholic principles the true notion of the sovereignty of peoples.

Since Christ commanded us to render to Cæsar the things that are Cæsar's, and St. Paul declared that "there is no power but from God, and those that are ordained of God" (Rom. 13:1), no orthodox Christian may deny the divine origin and authority of legitimate civil rule. Hence, although he might be mistaken in the application of the Catholic principles on this matter to this or that concrete case in which question of obedience or loyalty should arise, a true Catholic will always have the intention of abiding by them, and by force of his religion itself will make a good citizen.

Indeed, in spite of occasional misapprehensions of their duty by Catholics, due to attachment to one or other political system with which they conceived the welfare of the Catholic Religion to be bound up and causing them to identify a particular form of government with "Government" as the term is used here, the Civil Power must recognize in the long run that it has no supporters in the exercise of its rightful authority more loyal and true than Catholics.

Nor has the supreme authority in the Church failed to recall to the right way such Catholics as have at any time

confused issues by endeavoring to tie the Church to the recognition of any particular form of civil government as the only one admissible. Catholics of some countries, for instance, have behaved and spoken as if a monarch were the only kind of ruler who could claim to govern by authority coming from above, and even as if divine right attached to a particular family of kings. But not kings nor emperors, not aristocracies nor oligarchies nor democracies *as such* are of divine right; while Government *is,* in whosesoever hands it is placed and legitimately held.

In other words, the Church does not lay down that governing must be done by kings or by presidents, by absolute or limited monarchies, by various estates of a realm in elected bodies, or by the people at large; but she does teach that the source of power of any legitimately established government is in God; that by Him all governors rule, can claim obedience in His Name, and must give to Him an account of their stewardship.

"The precepts of natural religion and of the Gospel," declares Pope Leo XIII, "being by virtue of their high authority above the vicissitudes of human affairs, it is necessary that they shall not be dependent on any form of civil government; they can, however, accommodate themselves to any of these forms of government, provided that it does not conflict with probity and justice."[1] Again, "We may affirm, in all truth, that each of these forms of government (empires, monarchies, republics) is good, provided that it strictly pursue its proper end, that is to say the common good for which all social authority is constituted . . . In this speculative order of ideas, Catholics, like all citizens, have full liberty to prefer one form of government to another, for the very reason that none of these forms is necessarily or in its essence opposed to the teachings of sound reason or to the maxims of Christian doctrine."[2]

"Nor is there here question," writes the same Pope,[3] "of the mode of government of commonwealths, for there is no reason why the Church should not approve rule by one man or rule by many, so long as that rule is just and intent upon

[1] Encyclical *Graves de Communi,* 18 January, 1901.
[2] Leo XIII, Letter to the Clergy of France, 16 February, 1892.
[3] Encyclical *Diuturnum.*

the common welfare. Whence, so long as justice is observed, peoples are not forbidden to provide themselves with that kind of State which is most fitted to their genius or to the institutions of their forbears."

On these words Cardinal Billot comments as follows:[4] "Hence it is certain that while civil power *as such* is from God as the Author of nature, civil power *as organized in some determinate mode in this or that form of constitution, is of human establishment* [italics mine]. Further, it is certain that such establishment by men is always legitimate, so long as it is confined within the bounds of what the natural law permits to the arbitrament and free choice of men."

Duty of Governments.

If Governments have, in a certain true sense, Divine right, they have also duties which may justly be called Divine, since they are incumbent upon the holders of power as ministers of God.

Whether or no government is best "of the people by the people"—a matter on which there is no revelation from on High, it being left to the free discussion of men, to be settled by human reasoning and wills—it is the teaching of the Church that all Governments must be not only "of the people" but "for the people". Of this there is no doubt, whatever the form of rule a people may choose or may live under. The Catholic Church has ever insisted, in our own times with special emphasis, that governments are for the sake of the people, not the people for the sake of governments, and that the common or social good is the *raison d'être* of the State itself. "That a government must look to the interests of those who are subject to it," wrote Leo XIII, "and not to the interests of those who have the power in their hands, is the teaching of philosophy and of Christian doctrine alike."[5] Further, and as a corollary of this teaching, it follows that the State or Government is bound to study above all the interests of the weaker and more needy sections of the community. To this extent we may say that the Church favors a democratic system of politics; since popular interests are,

[4] *De Ecclesia Christi*, Tom. III, Quaest. XII, p. 14.

[5] Encyclical *Rerum novarum*.

ceteris paribus, more likely to prosper under democratic institutions than under any others. It should be noted in this connexion that democratic institutions may flourish under more than one external form of constitution. A limited and constitutional monarchy, for instance, as well as a republic, may be democratic in a high degree. Also, on the other hand, the external forms of democracy may fail sometimes to insure the reality.

Regarding the duty of the State to look especially to the welfare of the less prosperous and less powerful part of its subjects, Leo XIII spoke thus in the famous *Rerum novarum*: "Rights must be religiously respected wherever they exist; and it is the duty of the public authority to prevent and punish injury; and to protect everyone in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer classes have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend on the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the Government."[6] There is question here of State action, that is to say of legislation; not simply of charity. It is social reform that the Pope is insisting on, and the history of Catholic social action is proof that the Church wholeheartedly encourages and furthers such legislative reforms and changes as will give to the less fortunate classes of society the protection of established rights based on law, not leaving them to the action of charity alone, laudable as this virtue is, and necessary as its exercise will always be on behalf of those persons and necessities that for one reason or another State action cannot reach.

The precise extent to which it is wise for the State to intervene in regulating the daily life of its subjects, their mutual dealings with one another, their business and private affairs, is still to some degree a matter of controversy among Catholics themselves, some favoring more, and some less, interven-

[6] See *The Pope and the People*, Catholic Truth Society, England; p. 29.

tion; but the great principle has been laid down that the State has duties in this respect, and that the theory of complete *laissez faire* is wrong.

Proof from Philosophy and Theology.

That the source of civil authority is God's will and appointment, and that rulers are responsible to Him; that the State is for the people, not the people for the State; that the Sate has special duties toward those less able to fend for themselves, are propositions established by proofs from both reason and revelation.

We have already seen that inspired Scripture teaches the Divine origin of secular government. The philosophico-theological argument is thus clearly and concisely summarized by Pope Leo XIII in his Encyclical *Immortale Dei:*

> Man's natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. Hence it is divinely ordained that he should have his life — be it family, social, or civil — with his fellowmen, amongst whom alone his several wants can be adequately supplied. But as no society can hold together unless some one be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its Author. Hence it follows that all public power must proceed from God. For God alone is the true and supreme Lord of the world. Everything, without exception, must be subject to Him, and must serve Him, so that whosoever holds the right to govern, holds it from one sole and single source—namely, God, the Sovereign Ruler of all.
>
> The right to rule is not necessarily, however, bound up with any special mode of government. It may take this or that form, provided only that it be of a nature to insure the general welfare. But whatever be the nature of the government, rulers must ever bear in mind that God is paramount Ruler of the world, and must set Him before themselves as their exemplar and law in the administration of the State.[7]

Civil authority, then, being an essential element of the social life which man by his very nature must live, if he is to

[7] *The Pope and the People,* pp. 67, 68.

rise above the life of an animal, is itself involved in the very nature of things as God has created them. In making man's nature what it is, with its natural demand for social life as the means of its proper development, the Almighty willed also that social authority without which community life cannot be.

The institution of power [writes Cardinal Billot] must come from the same source as the institution of society; but civil society as such does not depend on whether man wills it to be or not to be; therefore neither does civil power. We are forced, therefore, to seek the origin of civil authority in God; who, since He is the Author of human nature, is by that very fact Author of that society which is natural to man, and consequently Author also of that authority without which man's social life cannot be carried on. Theologians teach, therefore, that political power arises from divine natural law, as soon as men are there to constitute a united body in a commonwealth; and this, not because men have any choice in the matter of submitting themselves to a commonwealth, freely electing to have it for the common good, as men congregated for some other purpose—to attain, for instance, some commercial or educational end—would choose for themselves a common authority. For an authority of this latter sort, being instituted for an arbitrary, not a natural association, would not have its origin from God immediately and by force of natural law, but from men themselves freely putting themselves under it; nor would the authority thus constituted be greater than the men who set it up chose it to be. But that other power [the civil power of government] arises from the nature of things, and does not depend on the consent of men, who, whether they will or not, must be subject to some political superior, unless the human race is to perish—a thing which would be against nature. And since the law of nature is divine law, it follows that civil government was introduced among men by divine law, which is what the Apostle means when he says "there is no power but from God; and those that are, are from God. Therefore he that resisteth the power, resisteth the ordinance of God." And again, "For he is God's minister", etc.[8]

Therefore, "the ruler is God's minister for good, according to the Apostolic dictum, because, however he has come to be endowed with the principality, he always holds a power which is acknowledged to be of divine ordinance for the governance of society. 'Hence it is (Molina, *de Justitia et Jure,*

[8] Billot, *De Ecclesia*, tom. III, Quaest. XII, p. 12.

Trac. II, Disp. 27) that every legitimate authority whom we are bound to obey is from God, and all hold the place of God in their degree and order; so that, obeying them, we obey God in them, and carry out the command and will of God.'"[9]

The Common Good

Since organized society, or the State, arises from the natural and divinely created instinct which is in every individual, leading him to seek in association with his fellows that necessary development and naturally demanded perfection of his being which it is impossible for him to attain outside society, the purpose of the society or State is clearly the good thus sought by men and called for by their natural instinct. This good is what we term "the common good", that is, the good of all, the general good of those who compose the community or State. In other words, the society or State is for the sake of the governed, not the governed for the sake of the State.

By the same reasoning, the authority also which nature demands for the existence of society is not for the good of those who possess it, but for the common good. The Government or State that forgets this principle is tyrannical, and ceases to carry out the end for which it came into being. On the due recognition of this great principle, logically deduced from the origin of civil society and authority, depend the rights and liberties of subjects. The history of fallen humanity is but too full of the evil results of the oblivion and neglect of this charter of liberty which nature has inscribed on the hearts of men and which the Church has never ceased to hold up before the eyes of temporal rulers. "Government," says Leo XIII again, "should . . . . be administered for the well-being of the citizens . . . . Furthermore, the civil power must not be subservient to the advantage of any one individual or of some few persons, inasmuch as it was established for the common good of all."[10]

"A tyrannical government," says St. Thomas, "is not a just government, because it is not ordered for the common good, but for the private good of the ruler . . . . Therefore the overturning of such a government has not the character of

[9] Billot, loc. cit., p. 13.

[10] Encyclical *Immortale Dei; The Pope and the People*, p. 68.

sedition, unless, perchance, when the overturning of the tyrant's rule is done with such disorders as to make the subject multitude suffer more evils from the consequent turmoil than from the rule of the tyrant."[11]

In this connexion must be remembered the important distinction between the "common" good and the "public" good. They are by no means the same thing. "To understand the force of this discrimination or distinction of meaning the following consideration should be borne in mind. Society, or the State, being a moral body, and existing only by its component parts, is incapable of having its end in itself or of enjoying any good (i. e. rightly and justly independently of its members. Its only true end consists of the social good accruing to all its members. Now this is precisely what is meant by the common good, for it represents the sum total of advantages arising from association, and consequently attaching to all members of society. This common good can never be opposed to the real good of individuals, nor can it differ from it in kind. It is properly its crowning perfection. The public good is something very different. It consists in the well-being of the collective body as a whole, and can exist even when the good of individuals is sacrificed. The public good is attained when the nation is prosperous; the common good, only when the people are happy. The public good can survive under oppression; the common good can exist only in an atmosphere of justice and freedom."[12]

The State, then, can have no rights that are against the natural rights of the individuals for whose sake it exists. The horrible dictum of Bonald, "Society has rights; the individual has none", must be energetically repudiated. The individual, indeed, is rightly called upon by the State to make contributions and sacrifices, even sometimes the sacrifice of life itself; but only when such sacrifices are necessary in order that the State may be able to promote that "common" good which is the object of its being. Such sacrifices ought not to be demanded for the benefit of the rulers themselves, nor of a section of society, nor merely that the nation, as a nation, may

[11] II, 2ae, Q. XLII, art. 2, ad 3.

[12] *Catholic Democracy, Individualism, and Socialism;* Henry Day, S.J., London, 1923, p. 248.

be powerful and wealthy apart from the consideration of the lawfuly sought good of all classes in it.

State Duties Toward the Weak.

That the more needy, weaker, and more helpless classes of the community have a special claim upon the care of the State and its rulers also follows logically from the principles above enunciated.

Since the State comes into being as the result of a natural need of individual men which demands the help of that particular form of association termed society, the claim of individuals to receive that help in greater or less degree naturally varies with their need. Those who have more resources in themselves or their possessions need less help and therefore can claim less help from State action than those who have few resources of their own. This will always be so unless we are to imagine an impossible state of human society in which people's resources, personal and material—of character, ability, and wealth—should be exactly equal in all.

The doctrine, therefore, quoted above from that great Charter of the working-classes, the *Rerum novarum* of Leo XIII, and from the same Pope's Encyclical *Graves de communi*—doctrine repeated in his *Instruction sur l'action populaire Chrétienne* of January, 1902, as well as in the *Motu proprio* of his successor Pius X in December, 1903—is but the strict consequence of the general Catholic teaching on the origin and purpose of civil authority.

The modern departure from principles so evidently reasonable to all who acknowledge God as the Creator of all things, is responsible for a great part of the social problems that trouble the civilized world to-day.

The present essay must stop with this enunciation of Catholic principles. Should the judgment of the Editor of this REVIEW and the patience of its readers allow, the writer will treat, in two further papers, of Catholic theological teaching on the Sovereignty of the People, or derivaton of power from the community to its rulers, and of the attitude of the Church to modern democracy.

H. G. HUGHES.

Clifton, Bristol, England.

THE LAST SUPPER AND CALVARY. II.

THE scope of Fr. Swaby's paper is to discuss the patristic evidence advanced in *Mysterium Fidei* for the so-called "New Theory of the Eucharistic Sacrifice".

"The theory," he says, "is that our Lord *made no sacerdotal oblation of Himself on Calvary;* that *the one* (*semel*) oblation of Himself in view of the bloody immolation on the Cross was made, *not in His Passion,* but at the Last Supper only" (E. R. 460). Again, that "Our Lord offered Himself *stricte ac sacerdotaliter* at His Last Supper, and not in His Passion, in *ara crucis*" (E. R. 461). More than one reader must have demurred on seeing this little simplified presentation of a doctrine which, whatever may be thought of it, can hardly have been propounded by its author in such artless form. Let us see how far the picture does justice to the original.

When you inquire whether Christ offered Himself on the Cross, two things may be meant, rather different from one another. You may be asking whether Christ did perform on the Cross the outward, visible, ritual, liturgical action, by virtue of which He was to assume in His sacrifice the character of a sacerdotal offerer. In other words, speaking precisely of that which in Christ's sacrifice should give rise to the essence of an oblation, you ask: Did that take place on the Cross? That is one sense of the question.

There may be another meaning, still very proper and formal. Whether that particular action did take place on the Cross or not, was there anyhow on the Cross the essence of an oblation, of a real, visible, sacerdotal oblation?

Now you may answer the first question in the negative, and the second in the affirmative. And if both questions, however different, are asked in the same words, you may beg leave to introduce a distinction, in order to avoid confusion.[1] There-

[1] Many are the examples of theological propositions that may be either affirmed or denied, according as they are understood in one sense or in another, both technical. A famous case is that of the sentence *Unus de Trinitate passus est.* If you mean to say that one of the Trinity suffered according to that very nature owing to which He is one of the Trinity, then the sentence must be denied; wherefore it was rejected by Popes Felix III and Hormisdas. But if you mean that He suffered according to that nature through which He, one of the Trinity, is a man, then it is perfectly orthodox, and was as such approved by Pope John II, by the second Council of Constantinople, and by

fore a responsible theologian, in a scholastic treatise aiming at scientific precision, will demur at saying purely and simply that "Christ *made no sacerdotal oblation of Himself on Calvary*", or that "Our Lord offered Himself *stricte et sacerdotaliter* at the Last Supper, and not in His passion, *in ara crucis*": words, not of mine, but of Fr. Swaby's own coining; not italicized by me, but by him.

In the first two dissertations of my work, which bear respectively on Sacrifice in general and on the Sacrifice of the Passion, while speaking of the act that would originate the form of oblation, I said it was to be found prior to the mactation on the Cross. In the first of the two, about Sacrifice in general, the oblation having been just defined as the "sensible, ritual, liturgical" action of the Priest Himself, and indeed "such as to express surrender, dedication, consecration" (M. F. 11), whereas "immolation in its strictest acceptation means mactation or destruction of the victim," I proceed to note that writers do not always keep strictly to such precise acceptation, but very often use those two words promiscuously one for the other, or either for the sacrificial action (or action sacrifice). Which is all the more permissible because neither of the terms under consideration has its full sense without the concurrence of the other, and both, in correlation with each other, make up the sacrifice. Even so, I remark, "Christ is said to have immolated Himself for our salvation, although He did not slaughter Himself, but only offered Himself to be slaughtered; and again He is said to have offered Himself on the altar of the Cross, because there He was immolated, and therefore sacrificed, although He seems to have already beforehand offered Himself sacerdotally to His Passion" (p. 12). What is said there, is that the particular action above referred

the Council of the Lateran under Martin I. Nor are Biblical statements, as every one knows, nay not even Christ's own utterances, exempt from that law. When Christ says: *The Father is greater than I*, He utters a great truth; and yet St. Bernard will be rebuked by no one, when, speaking formally of Him whom the Father glorified and made to sit at His right-hand, he says in an unqualified manner: "*Nec inferiorem Patre, nec posteriorem suspexeris*"; and again: "*Ne quis dicat Filium minorem Patre*" (*In Cantica*, 76, 2 et 3, P. L. 103, 1151). We all know what he means; namely, that on the score of that nature which, as received from the Father by an eternal generation, makes Him to be Himself, Christ is equal to the Father; although not, of course, by reason of that other nature, to which He is indebted, not for being Himself, but for being man.

to, did take place before the crucifixion. But even while saying that it took place before, I am careful not to use such a phrase as: There was no oblation on the Cross; because, although there might be something of a safeguard in the foregoing precision, yet such a loose form of language would still be apt to mislead people, in letting them think that in no true and formal sense at all could Christ be said to have offered Himself on the Cross.

Again in the second dissertation, which is on the Passion, the characteristics of Christ's immolation having been discussed, I pass on to the oblation, defined again as "sensible, ritual and liturgical" (M. F. 29), as "the act by which Christ assumed toward His Passion the bearing of a Priest" (ibid), as "the rite of His liturgy" (ibid.), as "that which should give rise and prominence to the character of a sacerdotal oblation" (M. F. 31): and I conclude that such an action did not find place within the time extending from the agony in the Garden to the death on the Cross (ibid.).

This very answer necessarily raises a further question: was there however on the Cross the true essence of a visible and sacerdotal oblation? The transition from the first problem to the second appears in the ninth dissertation, where the conclusions of the first two, on Sacrifice and on the Passion, and of the six following ones on the Last Supper, are fitted together and worked up into a *corpus doctrinae*. There it is said, in the first place, that the particular action above referred to as meant to endow Christ's passion and death with the character of a sacerdotal oblation, was fulfilled at the Last Supper (M. F. 101-102). But even then I am very careful, extremely careful indeed, not to say, or imply, or suggest that there was no essence of an oblation elsewhere. The expressions I use are these: (1) at the Supper Christ offered "primarily" (*per prius*); (2) Christ in the Supper "had already offered ritually the Sacrifice of His Passion" (*jam in coena Christus ritualiter obtulit*); (3) "In the Supper was begun that sacrifice which was to be completed on the Cross. The reality of an immolation is indeed to be found in the passion unto death; but in the symbolic immolation of the Supper is chiefly conspicuous (*elucet potissimum*) the characteristic of a liturgical oblation." (4) The sacerdotal act of oblation was

predominant (*eminet*) in the Supper.—Nowhere is it said that Christ offered at the Supper *only*: which would or might be taken to mean that Christ was no longer after the Supper an actual offerer, continuing visibly His sacerdotal oblation.

But there is more. Not only do I not say that Christ offered at the Supper *only*, but I deny it emphatically. Not to mention even a little footnote[2] appended to the last quoted passage of mine, there is to be found a most distinct and formal assertion of the oblation on the Cross in the very same place in which I had just been noting the characteristic of the Supper. For now come these words, printed mostly in capitals: "The oblation begun in the Supper perseveres throughout the whole Passion. For this is necessarily a lasting oblation, which, once made, far from being revoked, is continually kept up (*alitur*) by free acts of the will, showing themselves forth outwardly through so many actions and words of the Lord until His death. Wherefore there is not a single moment when the Priest, the very same one who celebrated (*litavit*) at the Supper, is not seen to carry on and sanction and ratify His own celebration (*suam litationem*), not only internally, but also externally, by the very shedding of His blood" (M. F. 102-103). Christ goes on offering, not only inwardly but outwardly and visibly. But of course this confirmation of the active offering is dependent on its inception. These two make only one continuous process. There is no sacerdotal and sacrificial oblation (as distinct from a mere giving-up of one's life in a sacred cause), there is no sacrificial or sacerdotal oblation properly so-called on the Cross, except as an extension of what has gone before at the Supper. But as such, as a development of the liturgical rite of the Eucharist, it is decidedly to be found on the Cross. There it attains its crowning perfection, as a persevering confirmation on the part of the High Priest of His deed at the Supper. This is a peculiarity owing to the fact, a fact quite unique in its kind, that the Priest is at the same time the Victim. Wherefore, immediately following upon the passage just quoted, came this concluding sentence: "Thence you shall infer how truly it was

[2] "Noli inde deducere Christum non fuisse hostiam in cœna, aut non fuisse sacerdotem in cruce; sed, ut infra explicabitur, nunquam in Christi sacrificio vacavit oblatione immolatio" etc. (M. F. 102, note 1).

said by the Council of Trent, that Christ offered Himself in a bloody manner on the altar of the Cross: *in ara crucis semetipsum cruente obtulit . . . . Cujus quidem oblationis cruentae* . . . etc. Not that the Council ascribed to Christ an action of bloodshedding (for the bloodshedding was entirely the work of the Jews); nor that it asserts any liturgical rite of a bloody character to have been performed by Christ (which would be contrary to Scripture and all the Fathers and Doctors). But yet, even on the Cross, while Christ shows that He does of His own free will experience and taste death, He does also, by the very fact, to that solemn oblation of His, celebrated bloodlessly in the Supper, add, in the very blood of His Passion, something like a signature, something like a seal; He vests it in purple, and girds it with a crown" (M. F. 103). Thus Christ's offering was a bloody one, not only in so far as He offered Himself to a bloody immolation, but also for as much as by the shedding of His blood He was pursuing effectively the oblation which He had initiated in the unbloody rite of the Cenacle. Hence "the oblation on the Cross was none else but that of the Supper. It was one and the same; one in number, performed in the Supper ritually and pursued on the Cross morally; and the reason for it all is the identity between Priest and Victim: the Victim being a rational one, whose will to suffer constantly unto death was none else but the persevering will of the Priest, faithful to His oblation unto the last" (M. F. 103).

This is how I deny the oblation on the Cross! I wonder whether any theologian has insisted on it more than I have done. The true, formal essence of an oblation I do maintain to be there, although it is derived there from the Supper; but again, although it is derived there from the Supper, it is there carried to its utmost perfection: it is crowned with the crown of finality. Would anybody gather any idea of this doctrine from the expression given to it by Fr. Swaby in such words as these: ". . . . No sacerdotal oblation of Himself on Calvary," "This one (*semel*) oblation of Himself . . . not in His Passion, but at the Last Supper only"; "Our Lord offered Himself *stricte et sacerdotaliter* at the Last Supper, and not in His Passion, *in ara crucis*" (see above, p. 122)? I wonder. But one thing I am certain of, is this: that unless you gave the

"New Theory" a pecular garb of this kind,[3] you could hardly make charges against it such as are contained in the following denunciation of "Père de la Taille's claim to the re-discovery of the old but long-lost theory of the Eucharistic Sacrifice; a theory demonstrably unknown to past generations of modern times; a theory irreconcilable with the teaching of the Council of Trent, unless indeed a basis of reconciliation be sought (as Père de la Taille does seek it,—cf. *op .cit.* p. 103, note 1) in the gratuitous assertion that the terms used in Tridentine definitions are not to be taken strictly in their technical sense; a theory undiscovered in patristic writings. Only one sentence of Cassiodorus (a sentence repeated by the subsequent writers quoted) is forthcoming with a view of substantiating the claim against the charge of novelty" (E. R. 467). Nearly every word of this paragraph is an untruth. There is no claim to rediscovery; nor has the old theory been long-lost or unknown to past generations of modern times. As for the patristic writings and Cassiodorus, we shall come back to them later.

For the moment, what we are concerned with, is this incidental remark, that the theory is "irreconcilable with the teaching of the Council of Trent": namely, with the words quoted above, *in ara crucis semetipsum cruente obtulit. . . . Cujus quidem oblationis cruentae,* etc. No proof is advanced, except the immediate self-evidence of the statement. Which, saving the word, is a charge of heresy, and nothing less.[4] We know now on what it rests: not on any ground of my own. But more surprising, more incredible still is the additional statement that I do seek ("as Père de la Taille *does* seek it, —cf. *op. cit.* p. 103, note 1.") a basis of reconciliation in the gratuitous *assertion* that the terms used in Tridentine definitions are not to be taken strictly in their technical sense. Will

[3] Which had already been given it by Fr. McNabb in one of his concluding remarks, if at least I am rightly interpreting this curiously constructed sentence, which purports, I believe, to define my own damnable view: "It would seem clear that, if Christ offered Himself once, and equally clear that He offered Himself at the Last Supper, we must conclude that *the one* sacrificial and sacerdotal offering of our Lord's death was not on Good Friday on the Cross, but on Holy Thursday at the Last Supper". (B. 1099).

[4] Every theologian knows that to impute to anybody a flat and open contradiction of the definition of an ecumenical council, is nothing short of a charge of heresy.

the reader believe me? The truth is exactly the opposite. In the first place, there is no such assertion on my part. Secondly, I seek no basis of reconciliation on that ground. The incriminated note 1 of page 103 refers to what has just been quoted from my book in explanation of the Council of Trent. In this note I declare that my interpretation of the text of the Council (*in ara crucis semetipsum cruente obtulit . . . Cujus quidem oblationis cruentae,* etc.) is based on the supposition that the Council intended to use the word *oblatio* in its strict acceptation, as opposed to *immolatio.* Should however the supposition prove untrue, that is, should the Council have used the word *oblatio* in a vaguer sense, as equivalent to sacrifice, or to any essential part of a sacrifice, then my interpretation would no longer hold good exegetically; yet it would remain true doctrinally:[5] that is, if the Council did not assert a formal oblation on the Cross, I would still regard a formal oblation on the Cross as being the truth of the fact. In the supposition therefore of a strict and technical sense of the decree, I maintain that my reading of it has a twofold truth: exegetical and doctrinal. In the opposite case, I could not claim for that reading of the Decree exegetical truth; but I would still maintain the doctrinal truth of its import. This is how I seek a basis of reconciliation between my view and the Council of Trent in the gratuitous assertion that the sense of the Tridentine Decree is not strictly technical! A more flagrant distortion of the honest meaning of my words could hardly be imagined. Now, should any one ask me why I consider the hypothetical case of a less formal manner of speech on the part of the Council, my answer is this: because I have not come across any document (either conciliar or otherwise) that would make it binding on any one to admit the strict and technical sense as the only possible one; whereas there seems

[5] Here is the text of the note, from which the reader may judge: "Haec valet explicatio sermonis tridentini, pro quanto censetur Concilium accepisse *oblationem* sensu stricto, ut contradistinctam ab *immolatione* et integra *sacrificatione.* Sin autem malueris Tridentinum usum esse acceptione minus stricta, adeo ut *offerre* sit idem ac *peragere sacrificium* (cruentum illud semel in cruce peragendum, 938; sacrificii in cruce peracti, 950; sacrificio in cruce peracto, 951), tunc utique locus nostrae Concilii explicationi jam non est, sicut nec illi quae proxime sequitur. Manet tamen vera, non solum doctrina quam enuntiamus, sed etiam locutionis ipsius quam exponebamus acceptio strictior." (M. F. 103).

to appear, not only from the rather promiscuous terminology of the Schools, but also from the very wording of the Decree,[6] a possibility that the terms might lend themselves to a less rigid and specfic interpretation.[7] Thus, not being in a position to enforce on others that which I hold as safer, I am careful not to overstep the proper bounds of my position in the Church, which is that of a private theologian, not of a Pope, nor of a general Council. In the meantime, however, while respecting other people's freedom, I do use mine: that is, I keep to the stricter sense; so much so, that within a few pages distance (M. F. 115) I resort to it again, as a basis of argument against those who require a real immolation in the Mass; and if I recognize that my argument is only probable, because its basis can be challenged, yet I add this significant rider: "But let them see for themselves whether that less literal interpretation of the Council of Trent is safe enough." And after all that, Fr. Swaby, on the strength of the aforesaid note, proclaims that I am looking for an anchor of safety in that broader sense, the very safety of which I make bold to question!

[6] For *offerre,* in the Canons corresponding to the Chapters appears each time *peragere sacrificium,* as indicated in the foregoing note.

[7] A broad manner of speech in conciliar decrees would not be something unheard of. We all know in what terms, at the Council of Rome, under Nicolaus II, in the year 1059, Berengarius was made to profess under oath the "true and apostolic Faith": Ego Berengarius . . . et ore et corde profiteor . . . eam fidem me tenere, quam Dominus et venerabilis Papa Nicolaus et haec sancta Synodus auctoritate evangelica et apostolica tenendam tradidit, mihique firmavit, scilicet panem et vinum, quae in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri jesu Christi esse; et sensualiter, non solum sacramento, sed in veritate, manibus sacerdotum tractari, et FRANGI, et fidelium dentibus ATTERI, jurans per sanctum et homoousion Trinitatem et per haec sacrosancta Christi evangelia. Eos vero qui contra hanc fidem venerint cum dogmatibus et sectatoribus suis aeterno anathemate dignos pronuntio (Mansi, 19, 900). This profession of faith, binding under anathema, has been accepted by the Universal Church, and is looked upon by all theologians as a rule of faith. And yet what measure of "strictly technical" sense its expressions can claim, may be learned from such preëminently orthodox writers as Bellarmine (*De Eucharistia,* 1, 2), Suarez (disp. 47, sect. 4, *Dico 5*) and others, who see nothing in the *breaking of the body* but a figure of speech, a metaphor. Surely we, taught by St. Thomas, do in a formal and technical sense, not metaphorical, not figurative in any way, sing with Holy Mother Church: SIGNI TANTUM FIT FRACTURA, Qua nec status nec statura Signati minuitur. NON CONFRACTUS, non divisus, Integer accipitur (See also 3 S. 77, 7, 3^{m}). Of course, I readily admit that this Roman document is a rather exceptional instance; and I for one, would never put on the same footing with it, in respect of propriety of speech, the very deeply studied and carefully worded decrees of the Council of Trent.

The ground is now clear for Fr. Swaby to launch his attack on my patristic authorities. Those who have come across the volume under consideration may have noted that the patristic argument in favor of the connexion which I maintain between the Last Supper and the Passion, covers no less than seventy pages in the first book alone (*M.F.* 40-111), concerning Christ's sacrifice. Then there is the second book, on the sacrifice of the Church, the Mass: and here again more than fifty pages (*M.F.* 238-291) are devoted to the same topic, in so far as what we hold on the Mass is bound to react on what we are to think of the Supper; in such wise, that, if, according to the Fathers, the Mass is our offering of the Passion, then necessarily the Supper must have been Christ's own offering of His Passion: since we do what He did. Beside those two groups of testimonies, quite a number of other utterances of the Fathers to the same effect are dispersed throughout the first, second and third books. True, most of the authorities collected could not be looked upon as conclusive individually and severally. As was noted twice (*M.F.* 39-40 et 237-238), their force lies in their coherence, in their perfect convergence toward one and the same issue.[8] Thus arises a cumulative probability, which not only amounts to practical certainty, but also is as such much more convincing than any individual passage, however clear it may be. Any individual testimony is always open to question more or less on the part of one prejudiced against its import. Not so a mass of testimonies, which binds you to say: Either the teaching of the Catholic divines as a whole on the Eucharistic sacrifice has been misleading from the earliest centuries down to modern times, or else it must be taken to imply this definite interpretation. In this sense Fr. Lebreton, the author of *Les origines du dogme*

[8] That patristic and medieval testimonies on the Mass should in many cases lack cogency, is accounted for by the fact that the doctrine was not one on which the Fathers had to exert their powers of analysis or dialectics against the heretics. It is well known by all students of antiquity that in the case of an unchallenged doctrine the Fathers and early medieval writers did not so much trouble about didactic or methodical exposition of the contents of dogma, as about utilizing for practical purposes that which was held in common and presupposed by all (M. F., *loc. cit.*). This has been aptly expressed by Fr. D'Arcy in the *Irish Ecclesiastical Record* (Jan. 1923, p. 40): "The Fathers and medieval Scholastics had an explanation of the Sacrifice of the Mass which was more or less undisputed and universal. But the explanation did not come to the fore. Because it passed unchallenged, it was not examined with the minute care of after ages."

de la Trinité, one of the best experts on documentary evidence, has written of the patristic and medieval witnesses to the above described doctrine: "All those texts, collected with such great care, hold together so fast, that to my mind no dint of dialectics could ever tear them asunder, let alone break their collective force" (*Études* 169, 186). It is not, however, to be pretended, nor surely do I pretend, that every one of the several hundred texts woven together in this demonstration has been infallibly interpreted by an author who has only too many reasons for acknowledging his shortcomings. Should one or the other fall, the result would be to show my own particular stupidity in this or that case; it would not, however, impair the bulk of evidence.

Now Fr. Swaby out of those scores of pages, filled with evidence, has devoted his attention to less than one and a half (*M. F.* 49-50), containing an appeal to Cassiodorus and four followers of his, Ps. Primacius, Alcuin, Rabanus, St. Bruno of Grenoble; and thereupon he exclaims: "The foregoing authorities exhaust the list of ecclesiastical writers (*testimonia directa,* 2°) given by Père de la Taille in order to exemplify the alleged antiquity of his theory of the Eucharistic Sacrifice. . . .The first thoughts suggested by the evidence are: (1) *the fewness of authorities quoted"* etc. (E. R. 466). I wonder which of Fr. Swaby's readers, unless he had seen my book, could help believing that the whole fabric of patristic argument was blown up. Of course, there was the little safeguard *Testimonia directa,* 2°. But what could those cryptic words (cryptic to any one not made aware of what they represented) convey to the reader's mind in the way of restriction?[9] It might have been stated more plainly that

[9] At the outset of his article (E. R. 461) Fr. Swaby had similarly written: "It will be the aim of this paper to deal with all Père de la Taille's quotations from the early ecclesiastical writers (*testimonia directa,* 2°)." And a little higher up (E. R. 460) there was this, in the same style: "The learned author of the book claims antiquity for his theory, and in evidence thereof quotes various 'direct testimonies' from the early Fathers and writers of the Church. . . . . The present writer proposes to supplement what Fr. McNabb has left undone, by examining these authorities of Père de la Taille, alleged in proof of his theory." To the word *testimonies* was appended this note: "*Testimonia directa,* 2°, pp. 49-50". And that was all the reader had to depend upon in his estimate of the relation between Fr. Swaby's criticism and the documentary evidence in the book. I might add that in one place, at least, even this modest and altogether insufficient safeguard was missing. "Only one sentence of Cassiodorus (a sentence repeated by the subsequent writers quoted) is forth-

Testimonia directa 2° meant a subdivision in an *article* entirely devoted to *Testimonia directa.* Which *article* itself was but a subdivision of a more comprehensive bulk of patristic evidence either direct or indirect. Then that the whole of this bulk represented only the patristic evidence for one particular line of argument, confined to the third dissertation. Then that there were other lines of argument, each one of which was represented by a special dissertation (iv. v. vi. etc.), each one again with its own array of conformable patristic testimonies, and so forth. Who could catch even a glimpse of this honest truth of the case from the skilful wording of Fr. Swaby's phrase?[10] Especially on hearing Fr. Swaby wonder at the fewness of authorities quoted! Quite so. The fewness is such that I would never have pinned my faith on the authority of Cassiodorus and his four followers.

This said, let us see what our critic has against them. It should be remembered that the ecclesiastical writers of this particular group are busy explaining the verse of the Psalm, *Tu es sacerdos—in aeternum—secundum ordinem Melchisedech*: the Priesthood, its duration, its kind. The third point, *secundum ordinem Melchisedech,* is explained by the celebration at the Last Supper. The second point, *in aeternum,* by Christ's everlasting glory. The first point, *Tu es sacerdos,* by the one sacrifice of Redemption: with this particular wording: *Semel se pro nobis obtulit immolandum.* My reading is

coming with a view to substantiating the claim against the charge of novelty" (E. R. 462). How can the reader confronted with such a statemnet escape the conclusion that no appeal even was made to the Fathers in favor of the lamentably new theory outside this one sentence of one group of writers?

[10] If Fr. Swaby's excuse is that he had a right to consider the argument by him discussed as the strongest and most representative of all, on account of its being styled *direct,* let him understand: (1) that there were also direct testimonies in the other dissertations as well as in this one; (2) that in this one there were other direct testimonies besides the one discussed by him, and indeed far more important; (3) that a direct testimony need not be stronger than an indirect one. Many a time a direct evidence will be probable, and an indirect one may be certain. In itself the distinction between direct and indirect means only that in one case the witness touches directly upon the elements of the problem (in the present instance, oblation and immolation) and in the other case, without dealing expressly with those elements, he yet says something from which a conclusion may be drawn to the same. (4) Even when it is said that "three points are stated expressly" (M. F. 49) by the Fathers or ecclesiastical writers, it does not mean that the conclusion drawn by me from those three points has also been by them expressly stated.—To tell the truth, the classification of testimonies under such headings as *direct* or *indirect* has in my mind no other value but one of practical convenience: putting order, where otherwise for want of divisions there would be disorder.

that when they define the priesthood by its regard to the Passion, its duration by Christ's eternal glory, its kind by the Eucharistic proceedings of the supper-room, they are not speaking of two or three different priesthoods,[11] no more than the Prophet, who in one breath says: *Thou art a Priest for ever according to the Order of Melchisedech.* One *Order* covers the whole of this saying from beginning to end. Likewise, if, commenting on this verse, you tell me that there are three things asserted: the substance of a priesthood, its mode, its endlessness; that number one has reference to the Passion, and number two is based on a particular rite, while number three is dependent on Christ's heavenly life: I take it that you are putting before me one and the same subject matter, describing in turn its essence, style, and permanence.[12] This, to say the least, is the obvious reading, as not a single time do you give me to understand that Christ might perhaps be called a Priest in two or three manners, or according to two orders or more, or otherwise at all than according to one particular Order.[13]

This being the case,[14] I note with complacency that nothing

[11] May I note that the phrase of Cassiodorus, "Sacerdos autem *praecipue* dicitur Christus, *qui* semel se pro nobis obtulit immolandum", should not be translated, as is done by Fr. Swaby (E. R. 463): "Christ is especially called a Priest, *since* [italics mine] once only He offered Himself to be immolated for us"? This rendering might suggest (perhaps against Fr. Swaby's intention) that, if Christ is to be called a Priest, it is *chiefly on account of* this one offering of His passion and death. Which would imply that He might also be called a Priest on account of some other offering (perhaps the offering of a distinct and separate sacrifice of the Eucharist). But that is not at all the meaning. The meaning is that Christ is not only a Priest in the same way or measure as others are priests; but that He is a Priest above all priests, and particularly above the priests of the Law; in other words, that "He is pre-eminently (or *par excellence*) a Priest, *He who* offered Himself to be immolated for us." The text bears *qui,* not quia; and accordingly *præcipue* does not bring out an opposition between two reasons why Christ should be looked upon as a Priest, but an opposition between the priesthood of Christ and the priesthood of anybody else. Christ's priesthood is paramount; He is the Priest that offered Himself. He is the Priest who need not offer twice. No other Priest can claim the same privilege.—I willingly recognize that Fr. Swaby's translation of St. Bruno is more precise: "Christ in a way, peculiarly His own (*proprie*), is called a Priest, since only He offered Himself to be immolated for us". Which stands for "Sacerdos proprie dicitur Christus, qui semel se pro nobis immolandum obtulit".

[12] The same applies to St. Thomas's exposition of this verse in his Commentary on *Hebr.* 5, lect. 1, quoted in M. F. 74.

[13] The only one surely mentioned by the Prophet, the only one known to Paul, who connects it directly with the Passion.

[14] Which is investigated in a subsequent dissertation (V) more thoroughly (M. F. 67-77).

could fit my interpretation better than this admirable phrase of yours: *Semel se pro nobis obtulit immolandum.* The priesthood being one, the sacrifice being one, and yet being the sacrifice of the Passion, and in the meantime being sacramental and Eucharistic in its rite, what else should follow, but that Christ in the rite of the Supper dedicated Himself, offered Himself to the immolation of the Passion? *Semel se obtulit immolandum.* One oblation running from the Cenacle to the Cross is a necessary condition of the one sacrifice. Two oblations would make two sacrifices, of a different style, or kind, or rite. One rite, one sacrifice, one priesthood leads up to such a phrase as this: *Semel se pro nobis obtulit immolandum.*

Now, what are Fr. Swaby's objections to that? They might easily be guessed from the very shape into which he moulded the "New Theory". If the theory is that Christ offered Himself sacerdotally, not on the Cross, but at the Last Supper only, then of course my interpretation will not bear examination, since several of the aforesaid authors, in various places of their writings, say, either explicitly or implicitly, and indeed with the whole Church, that Christ offered Himself a Victim on the Cross. But who denied that Christ offered Himself a Victim on the Cross? Not I, nor the so-called New Theory (except in the judgment of my critic). The objection is therefore irrelevant. Certainly, even though Christ offered at the Supper His one sacrifice, by reason of which He is styled a Priest for ever, yet He did on the Cross offer sacerdotally, as has been explained before; and therefore the assertion of an oblation on the Cross does not in the least impair the probability of the interpretation above submitted.

Then again Fr. Swaby objects that, in explaining the verse of the Psalm, those writers do not allow their explanation of the Order by the rite to get mixed up with the explanation of the priesthood by the Passion, or vice versa. Indeed, they do not, because they enunciate one by one the various elements of their complex interpretation. But when Fr. Swaby adds that "by careful choice of words (*words* which became standardized expressions of doctrine in the centuries that follow) they have excluded any such notion" (E. R. 470), he oversteps the bounds of what facts will warrant. For even after Cassiodorus and Ps. Primasius there are examples of this in-

termingling of the rite of Melchisedech and the bloody sacrifice. There is for instance Sedulius Scotus, writing: "*According to the Order of Melchisedech,* because Melchisedech offered bread and wine to Abraham in figure of Christ offering to God the Father His body and blood on the Cross" (M. F. 71). Again, St. Bruno the Carthusian, a friend of St. Bruno of Grenoble,: "Of this Melchisedech we read that he was a Priest of the Most High, and that he offered up a sacrifice of bread and wine . . . [Thus Christ], being also a Priest of the Most High, offered on the Cross the sacrifice of the true bread and wine, namely of His body and blood" (M. F. 71).[15] Meanwhile might be quoted Isidorus, writing against the Jews, in an apologetical work where all the words had to be weighed: "*Thou art a Priest for ever according to the Order of Melchisedech*: that is according to the rite of that sacrifice which Christ, while performing it (*perficiens*) in His passion, did fulfil (*implevit*)" (M. F. 73). St. Martin of Leon: "According to the rite of that sacrifice which Christ fulfilled in His Passion" (M. F. *loc. cit.*), All these seem rather explicit instances of the unbloody rite and the bloody passion coupled together, in the unity of a sacrifice culminating on the Cross and yet following Melchisedech's ritual. I do not see that there *bloody* and *unbloody* are kept "apart and distinct" (E. R. 470), as the attributes of two different oblations or sacrifices.

What more does Fr. Swaby object? This: that the *once only* (*semel*) under the pen of Cassiodorus and his followers always refers to the bloody sacrifice of the Passion: "The *once-only* (*semel*) offering is never mentioned except in union with the *Bloody Sacrifice*" (E. R. 470). This is quite true, but is no objection. If, as I maintain, there was no other sacrifice of Christ except the bloody one, made up of the Supper and the Passion, then that the *semel* should fall on this one sacrifice, is only what should be expected. Again that these two words, *semel obtulit* should be used at times of an *oblation on the Cross,* makes no difficulty whatever, except, of course, against the "New Theory" as described by Fr. Swaby, with an offering at the Supper and none elsewhere: which in-

[15] On the kindred idea of an oblation (or consecration, or sacrificing) of the Eucharist on the Cross, see M. F. 45.

correct discription allows him to conclude from such cases: "The *semel* offering was made on Calvary, and THEREFORE [capitals mine] of necessity *not at the Last Supper*" (E. R. 470). But then he is refuting only his own misconstruction of the doctrine, not the doctrine itself, which rests on the continuity of Christ's one oblation, initiated at the Supper and consummated on Calvary.

If it now be asked: Why did not Cassiodorus and his followers explicitly locate this one offering in the supper-room? the answer is obvious: Because they were not busy building up a theory of Christ's sacrifice; they were as exegetes, explaining one by one the words of the prophetic text, to show how each one had been verified It is for us to draw from their commentary the conclusions which it appears to yield. Besides, if anybody thought that this *once only* of the redemptive sacrifice is never by the writers of old associated expressly with the Eucharistic rite of the Supper, this again would be a mistake. Suffice it to quote Rupertus Tuitiensis (M. F. 101), explaining how Christ was both a Priest and a Victim. A Victim on account of the Passion; "a Priest because Himself, as the Apostle says, *being come an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is not of this creation, neither by the blood of goats, or of calves, but by His own blood entered once into the Holies, having obtained eternal redemption,* carrying before Him the sacrifice of BREAD AND WINE according to the order of Melchisedech in the sacrament of His body and blood". Once only did He by His own blood, the blood of His Passion, enter the Holies with Melchisedech's gifts in hand. Again, introducing Christ's Eucharistic consecration at the Last Supper, Rupert writes: "Not till then (tunc enim primum) did He discharge the office of His Priesthood, putting an end to the old ministry, and, after the eating of the figurative lamb, offering Himself who is the true Lamb to His Father with His own hands. And THIS IS what the Apostle says: that *not by the blood of goats or of calves but by His own blood He entered once into the Holies having obtained eternal redemption.* For the same body that was put to death by the ungodly, the same blood that was shed from the Cross, the eternal Priest THEN did offer" (M. F. 74). This is clear enough.

I should think Rupertus would not have disputed our reading of the phrase: *Semel se pro nobis obtulit immolandum.* However, Fr. Swaby disputes it, and it is with him we have to do. The word *immolandum,* he maintains, is not to be taken as meaning something future, but something present. "When the Fathers did intend to express a future immolation, they wrote *immolandum esse*" (E. R. 472). From this rule would follow that *immolandus,* as an adjective or as an apposition, could never in the writings of the Fathers refer to anything but present, since neither as an adjective nor as an apposition can it be connected with the noun by the verbal copula. Perhaps the conclusion is too wide. Must I take it that, when the old author of that book on the *Four powers of charity* which once went by the name of St. Augustine, addresses Abraham in these words: "Licet . . . . puerum ducas immolandum" (M. F. 138), his idea is that Abraham was slaying the boy while leading him and leading him while slaying? A new reading of the Biblical story. Or when Rupertus, speaking of the paschal lamb kept from the tenth day of Nisan in the houses to be slain on the fourteenth, writes in his fairly good Latin: "Cum in cunctis domibus immolandus teneretur agnus, a decimo die servatus ut ad vesperam immolaretur" (M. F. 63), does he also mean that people were, all through those four days, killing the lamb while holding it in their houses? What would remain to be done then on the fourteenth at night, somewhere about the temple? In the same place, when he wonders why "Agnus immolandus accedere debuerit ad locum immolationis", should this also imply that the Divine Lamb was being immolated on His way from Bethany to Jerusalem, the town appointed for His immolation?

Yet these consequences do not seem to discourage Fr. Swaby who proceeds to illustrate his general rule by two examples, "in which *only present action* could possibly be intended" (E. R. *loc. cit.*). One is from St. Cyprian: "Isaac . . . quando a patre immolandus offertur, patiens invenitur". The other, an exact parallel, is from Cassiodorus himself: "Abraham *filium suum* . . . . obtulit immolandum" (E. R. 473). "The oblation," writes Fr. Swaby, "is made here in the act of immolating" (E. R. 472). Really, I wonder whether Fr. Swaby is not doing me the kindness of proving my case in-

stead of his. Was Isaac ever actually immolated? Or was he not offered at a given moment, to be immolated at some future moment, which was to come when the bloodshed should begin but never came for the reason which we all know? If this is not clear enough, let us have it in the Latin phrase of the elder Sedulius, the poet:

> "*Mactandumque* Deo pater obtulit, at sacer ipsam
> Pro pueri jugulis aries *mactatur* ad aram."
>
> (*Carmen Paschale*, l. 1, vv. 114-115, ed. J. Huemer, p. 24; cf. P. L. 19, 564.)

The present is for the ram. For Isaac nothing will fit the case but the future.[16]

It is quite a pleasure to be discussing these harmless questions of grammatical tenses: it relieves us from those graver charges brought before against me: which are really the only ones to which I do take exception.

However, there remains one point in Fr. Swaby's indictment which calls for a brief commentary: the commentary being bound to assume the shape of a mere quotation from various authors.

The "New Theory", Fr. Swaby says, is "demonstrably unknown to past generations of modern times". When do the modern times begin? No indication is given to us; will it be rash to suppose that what is meant is the period that began with the Council of Trent? Then it will do to refer the reader to the speeches of the Fathers of Trent, recorded in my tenth dissertation. Indeed they speak in my own words (if I might be permitted such a preposterous locution). The question before them was: how, in case the Supper was defined to be a sacrifice, should we meet the difficulty which the heretics would be quick to raise: Then there was a dual offering of Christ? Christ offered two distinct and complete sacrifices? The answer of a number of the bishops, of those indeed who had the greater share in carrying through, as couched in its present form, the decree on the Mass, was the following: "Christ did offer Himself at the Last Supper. . . .

[16] Writing about this poem to a certain Macedonius, the same Sedulius says: "Carminis textum . . . vobis obtuli perlegendum" (p. 173; cf. P. L. 19, 517). It does not mean that he was perusing it (or having it perused by his friend) while presenting it. He may have sent it by Post.

Yet there are not two offerings, but one only together with that of the Cross. For in the offering of the Supper, He had already begun His passion, and the offering at the Supper was continuous with that on the Cross." Thus the Bishop of Paris. Another one similarly: "In the Supper and on the Cross there is only one Victim and one oblation. The unity of the Supper and of the Cross is indivisible". Again: "In the Supper Christ began His offering and finished it on the Cross"—and so forth.

But perhaps those venerable authorities will not be accounted as "modern" enough. What of a seventeenth-century controversialist like Cardinal de Bérulle, whom a German scholar of to-day has described as "splendidissimum Ecclesiae Gallicanae ornamentum"?[17] To vindicate against Protestants the sacrificial character of the Last Supper, what does he say? "The presence of an ordinary lamb on God's table, which is His altar, is a true sacrifice: and the presence of this living bread, that came down from Heaven, of this only-begotten Son and unique Lamb of God, who taketh away the sins of the world, that presence effected by the operation of the High Priest according to the order of Melchisedech at the moment WHEN HE BEGINS TO DEDICATE AND OFFER HIMSELF UP TO THE CROSS, shall not be a sacrifice? . . . We see this mysterious action to have been by Him reserved for the last hour of His life, when the true and bloody Passion was already started (if we look for it in its source, which is the heart of Judas and the purpose of the Jews), so that this religious and sacred action should find itself encompassed within the bounds of His torments, and should be *initiative and dedicative of the mystery of the Cross,* and *the mysterious oblation which He makes of Himself to God the Father in the Eucharist should be followed, continued and carried out visibly and bloodily* in His humanity, without being interrupted by any other action or mystery. Thus does He here take the first step on His way to death, both inwardly in the intention of His heart and religiously in the ceremony which He institutes, etc . . . . Seeing therefore that the Son of God did not delay the offering of Himself to death till the moment He actually began to suffer, . . . seeing that in this Last Supper He had no discourse

[17] Hurter, *Nomenclator,* 3rd ed., 3, 905.

but about His death and passion . . . . and that He was making a memorial for ever of the same, and that He was in this new and Christian passover delivering up the same Lamb that was to die for our redemption on the Cross, is it then a thing so ill-becoming either the dignity of Christ as institutor of the wonders of the Eucharist, or the mystery of the Cross so intimately bound up with it, or the connexion between those two mysteries (as if it were another Saviour, and not the same, whom we see celebrating the Eucharist in the supper-room on Mount Sion, and on Mount Calvary enduring death and passion), that it should take a racking as it were of your minds before you can be brought to believe that it has pleased our Lord in the act of His Testament to remember His death, and make thereof an oblation to God?" (M. F. 86-87). It is to be hoped that Fr. Swaby will not have to rack his mind before bringing himself to admit that we have here on the part of one of the ablest controversialists of the seventeenth century a remarkable witness to that "theory demonstrably unknown to past generations of modern times." But he might have saved me the trouble of a fresh transcription, let alone the translation, if he had been good enough to read it where it was first quoted in its original French.

Here is a new authority, which will appeal perhaps to him more, and enable him at any rate to form a more generous estimate of the range of theological erudition at a later period still of "modern times". Noël Alexandre, O. P., the famous seventeenth-eighteenth century scholar, in his defence of the Eucharistic Sacrifice against the heretics of his day,[18] accords the "New Theory" a place of distinction, indeed a unique place. The Fathers of Trent being divided into four groups on the subject of the Last Supper, the first is made up of the supporters of the decree. One difficulty is alleged to have stood in their way for a while: namely, the danger to the dignity of the Cross from a sacrifice at the Supper. To this one objection one answer only is recorded: namely, the one which we have heard above: "It was quite possible for Christ to offer Himself at the Supper, and to finish His sacrifice on the

[18] *Historia Ecclesiastica*, in saec. XIII–XIV, Dissertatio XIII, *De Sacrificio Missae adversus Albigenses et Wickleffistas in Lutheranis et Calvinistis redivivos*, § XXXIX. Paris, 1684, saec. XIII–XIV, pars 3, p. 751 sqq.

Cross; and thus the Supper would not take away anything from the Cross." And then the next thing we are told is that when it came to a vote, everybody went over to the first group. In this little narrative, the "New Theory" does not seem to cut such a bad figure;[19] especially if we remember that the scope of the dissertation is an apologetic one against the heretics. And yet Alexandre had only Pallavicini to depend upon. What more would he not have said, if, as is our privilege, he had been able to consult such sources as Theiner or Ehses?

I hope no fault will be found with these authorities as being confined to France. Anyhow, England can raise its voice too, in the person of one whose name is among the very greatest of the nineteenth century. As a theologian, Cardinal Manning is perhaps more justly appreciated abroad than he commonly is in his own country. To me his theological insight into Catholic dogma has always seemed to be of the first order. Thus does he express hmself on the present matter. "In this last Paschal Supper, when Jesus sat at the table, and took bread, blessed it, broke it, gave it, and said, *This is My Body*, and the chalice, when He had blessed it, and said, *This is My Blood*, HE BEGAN THE ACT OF OBLATION, FINISHED ON CALVARY, WHICH REDEEMED THE WORLD. . . . At His Last Supper, He made a free and voluntary offering of Himself. He had not yet shed His Blood, but throughout His own life He had offered His will, and HE NOW OFFERED HIS DEATH; and that which He began at the Last Supper He accomplished on the morrow upon Calvary by the shedding of Blood; for that shedding of Blood was the completion of His Sacrifice. . . . He died to complete the sacrifice, to fill up its perfect propitiation by the last gift that He could give, by the last drop of

[19] The fact is all the more interesting, because in his *Theologia Dogmatico-Moralis* (l. 2, c. 6, art. 1, prop. 1), after noting that "no reiteration of the Lord's death was required [for the real truth of the sacrifice of the Mass], but that it was enough that the death should be commemorated, and that the body once delivered for us and the blood once shed for us should be truly and really placed before us, and that [the blood] should be mystically shed in the sacrament and offered to God", Alexandre just a little further adds this note: "More information will be found in our 13th dissertation on the XIII–XIV century, in our *Church History*."

It is worth while noting, too, that this same dissertation was inserted in the well-known compilation *Thesaurus Theologicus*, tom. 11, Venice 1863: so that eighteenth-century theologians had every opportunity of coming across it.

His Precious Blood. . . . The action of the Last Supper looked onward to that acton on Calvary, as the action of the Holy Mass looks backward upon it."[20] This is the most comprehensive statement we could desire, covering, as it does, both the transaction in the Last Supper and the sacrifice of the Mass, and showing their connexion with the Cross. If anything could be added to it, it would be found in that other sentence from the same pen (quoted M. F. 304): "One sacrifice has for ever redeemed the world, and is offered continually in heaven and on earth: in heaven by the only Priest, before the eternal Altar; on earth by the multitude and succession of priests who are one with Him as co-partakers of His priesthood." Which statement reminds us that the former view on the Last Supper has its counterpart in the latter view on the Mass, and vice versa; so that for the Supper itself we may claim the indirect testimonies of the great many who in "past generations of modern times", as well as in all the foregoing centuries, have upheld in the matter of the Mass that which it has pleased my critics to call "a new theory of the Eucharistic Sacrifice".

Why are the testimonies more numerous, and the thoughts often clearer, on the Mass than on the Supper? For a very simple reason. Quite a number of theologians have written on the Mass extensively; none has set to work to write an *ex professo* treatise of the Last Supper. And why again this difference of treatment, seeing that the celebration of the Lord must have been of infinitely higher importance than our own ministerial celebration? The reason again is simple: because in teaching the faithful we are more directly concerned with the sacrifice of the Church, in which they have to take a personal part, than with the sacrifice of the Lord, in which we had no active share. Again the heretics mooted many more questions about the Mass than about the Supper: whence the necessity of attending more to the former than to the latter.

Be that as it may, I think it is pretty clear that none of the grievances of my critics have any foundation in fact. As to the censure, I leave them to think whether it would not be just as well to abandon the monopoly of a certain tone and of certain forms of language to centuries of the past, when too

[20] *The Glories of the Sacred Heart*, ch. V (New Edition, pp. 139 ff.).

many theologians, on various sides, seemed (very much indeed against the directions of our Holy Mother the Church) to be particularly eager to supply the world with a concrete instance of an old proverb in a new form: *theologus theologo lupus.* Censuring a theologian may be at times the painful duty of the Hierarchy. It should never be the sport of others.

From the Hierarchy acting in its official capacity, may I be permitted to record a recent pronouncement, made in a Lenten Pastoral, in 1922, just a few months before its author was raised to the Sacred Purple, as being, in the words of the Holy Father, the theological star of the French Episcopate? Speaking then from his Episcopal Chair, the Archbishop of Rennes, now Cardinal Charost, put before his diocesans this doctrine of the Last Supper, not as human fancy, but as the faith once delivered to the Saints: "There [in the last Supper] He [Christ] already confronts His disciples with the sacrifice of salvation. Already He is beginning it; from this moment He offers Himself up to death. He does so in a significant phrase which does not bear on the future as a promise, but affects the present as an actual decision; by means of symbols too, more expressive still than words. . . . The Saviour is here placing Himself . . . . as the lamb prophesied by Isaias, a victim mute and gagged, fastened by the sacramental bonds more tightly still than He is soon to be by the cords of the soldiers. Do you not understand that He wishes to make it clear to us, that on His part everything is ready for the sacrifice, and that there is nothing left for Him to wait for but the knife. In this unbloody rite already appears before you the Priest and the Victim, along with the offering to and destination for immolation: which intention is here, as usual, expressed liturgically by the Pontiff Himself. Jesus, I say again, began in the Cenacle that sacrifice which this very day shall be perfected in actual bloodshed. Why then should we tear asunder the sacrifice of the Supper from that of the Cross, as if they were two distinct entities, each one of which had in itself the constitutive and integral elements of a sacrifice: as if Christ had offered Himself twice! Does not the *mystic* immolation, entailed by the duality of the sacramental species, in quite a transparent manner connect our Victim with the immolation on the Cross, and with

it alone? Is not the Victim already offered and vowed irretrievably to that death on the Cross? Aye, and to such an extent that when Christ, in the garden, at the approach of death, starts as horror-stricken, and His hands in piteous deprecation try to remove the chalice that appears to Him in the darkness of night and the dimness of His saddened soul, no power shall break the indissoluble bond which He Himself has tied with His own hands. Why then should we under the white shroud of the Host look for some other *real* immolation, with no likeness or reference to the immolation of the Cross? . . . . Is it not Christ Himself who in those words of the Eucharistic institution binds indivisibly the unbloody rite with the bloody one, when to the former He annexes, not as merely promised, but as actually at work, the power of atoning for sin. And yet through His death alone, His actual death, *morte intercedente,* was our pardon to be merited and obtained. What shall we conclude, but that the death of our Saviour is already in the realm of fact, already in being, as it were, and that He is offering Himself to its final blow?. . . From all sides then the same conclusion presses itself on us: the Passion has already begun its course, it is not only morally present, as in Christ's thought; but it is virtually enacted by the offering which Christ makes of Himself to His death in this solemn moment. After all, was it not necessary that this offering should be made, and made liturgically, if Christ's passion was to be a religious immolation and a sacerdotal sacrifice? And where shall we find it in the Gospel but at this moment of the Supper? . . . Let Protestants exclaim that if the Eucharist was a sacrifice of His own body and blood offered by Christ at the Supper, then our redemption was already effected, and the sacrifice of the Cross is made void. The Fathers of Trent have replied that this was not a case of adding one sacrifice to another; that there was only one Sacrifice in all, extending itself from the Supper-room to the mountain of Golgotha; that it was continuous in the order of events, even as in the literary texture of the Gospels." Much more might be quoted from the same source, always to the point. This will suffice, I am sure, to earn for the present translator (however clumsy his translation may be) a measure of gratitude from the reader.

And now that I have touched to the best of my ability on every point raised by my critics, before we part from one another (good friends, as I hope), may I be allowed, as an *ultimum vale,* to make a few remarks on the study of theology. Theology is a more complex and delicate science than is perhaps realized at first. It has its exigencies, which include extensive reading and prolonged thinking. It has its methods, consisting mainly of facts well analyzed and aptly connected, and of reasoning properly conducted along the lines of safe logic, in the light of approved principles, without ever begging the question or confusing issues, without losing sight of common sense, without mistaking words for things, or the sameness of formulas for an identity of object. It has also its ethics and its propriety, which must be respected. It requires no doubt a certain minimum of mental and technical equipment, such however as the average ecclesiastic is pretty sure never to lack, if only he takes the trouble to acquire it. But it requires above all things serenity of mind, peace, that beautiful peace for which a genius like St. Thomas is prëeminently admirable. *Non in commotione Dominus.* The Lord abideth not in excitement. It is no object of theology to raise clouds of dust, but to let the calm light of heaven fall straight and pure on every part of the theological field, and penetrate and gladden even the darkest recesses of the mystic hall, where the queen of beauty, Beatrix, the soul that loveth God, through the earthly veil of words and images contemplates things unseen and things untold. To that let us aspire, rather than to the name of scholars or to the name of critics. In that let us unite, all in one, and one in all. *Aemulamini charismata meliora;* and let those who can, prove by the meekness of their spirit that they have understood best the Mystery of our Faith: the sacrifice of the "gentle Lamb", that opened not His mouth on being led to the slaughter, and now on our altars lieth ever a peace-maker between heaven and earth—aye, and on earth too between the children of men—under the snowy pall of unleavened bread, with purple hues from the wine-press.

MAURICE DE LA TAILLE, S. J.

Rome, Italy.

THE PHYSICAL PROTECTION OF MARRIAGE.

THE movement looking to a better social hygiene has served to bring about a more widespread realization of the havoc wrought by venereal diseases. A vague apprehension of the woeful consequences of these maladies has all along existed, but it has been only in late years, owing to the broad publication of medical statistics, that the idea of their extent and ravages has become quite general.

With a growing knowledge has come a more energetic effort to lessen these consequences. This is particularly seen in the legislation of a few of our states according to which freedom from venereal diseases as discovered by a prescribed medical examination is required of one or both of the prospective parties to marriage.[1]

The main objection to these laws is that they are made to take the place of the education of the moral sentiments and convictions of the community. Of course this education with its formation of a popular tradition is tediously slow, hence the temptation that presents itself to our reform legislators to outrun it, a temptation to which they are every day yielding. Yet it is only in the measure in which such legislation is buttressed and sanctioned by popular sentiment and conviction that it can possess an efficacy. Even then it lessens personal liberty, and it were better that this be preserved, even at the expense of some social and civic evil, than that human activity be

[1] Through the aid of Dr. Herman N. Bundesen, Commissioner of Health of the City of Chicago, I have secured the following statistics:

Dr. J. H. Stokes, the epidemiologist of the Mayo Clinic at Rochester, Minnesota, in his work, *The Third Great Plague,* on page 26 states: "On the whole it is conservative to estimate that one man in ten has syphilis." Col. Edw. B. Veeder of the United States Army, Washington, D. C., in his work entitled *Syphilis and Public Health,* on page 46 states: "Sixty per cent of young men become infected with venereal diseases." Dr. Chas. C. Norris on page 126 quotes as follows: "Ninety per cent of all pelvic infections are of gonorrheal origin; thirty to fifty per cent of all childless marriages are directly caused by gonorrhea; that venereal diseases contribute a sum total of morbidity of nearly double that of all infectious diseases, both acute and chronic; that there are one million five hundred thousand infected annually." Dr. W. S. Rankin, former President of the American Public Health Association, and for years Secretary of the South Carolina State Board of Health, in the *Journal of the American Medical Association,* 22 January, 1922, on page 281, says: "Syphilis causes one-tenth of all deaths; produces twenty per cent of the inmates of our institutions for the insane (whose total population approximates the populations of our universities). Gonorrhea is the chief cause of sterility and produces an enormous drag on efficiency and industry."

covered over with the stifling blanket of an engrossing legislation. But this stricture bears upon these enactments as means. It does not touch the end they would accomplish. This it cannot be denied is worthy and beneficient and one which we Catholics should be intent upon bringing about. But how?

Clearly, the first condition necessary is that our Catholic parents should understand the consequences of venereal infection and the danger and occasion of contracting it. For this no organized scientific knowledge is needed, excellent though this would be; just as a course in dietetics is not required for parents to know how to inculcate sufficiently temperance in eating and drinking. In the case of our Catholic parents we cannot but note a circumstance that has stood in the way of the understanding that is here required. Coming from the old world, their habits formed amid surroundings blessedly free from the manifold dangers to immorality ever lurking in our centres of population, these parents never become sufficiently aware of the pitfalls that beset the way of their children's life and growth. The result is that parent and child become quite estranged one from the other and in their divided existence, community of thought, mutual sympathy and the revelations by the child of its intimate experiences, whether helpful or degrading, become quite impossible.

Conditions such as this militate against the forceful and articulate opposition necessary to build the effective barrier we would seek. The second native generation, however, more alive to the character of social conditions encompassing its children, have come to recognize more and more the need of safeguarding the marriage of its offspring from venereal pollution. But this conviction has not as yet been translated into concrete and definite action. Its expression is occasional only. It is not possessed of the character upon which is founded and built up a clear tradition.

The reason for this is largely owing to the fact that the Catholic pastor has not here assumed anything like outspoken leadership, thinking, most likely, that did he do so he would be diverted from the prime and imperative object of his sacred ministry—the salvation of souls. For in this, as he is ever mindful, there can be no sustained interference even by what might otherwise engage his best thought and enlist his live-

liest efforts. "She" (the Church), says Cardinal Newman, "would rather save the soul of one single bandit of Calabria or whining beggar of Palermo than draw a hundred lines of railroad through the length and breadth of Italy or carry out a single sanitary reform in its fullest details in every city of Sicily, except so far as these great national works tended to some spiritual good beyond them."[2] The delimitation here indicated must not however be made to exclude solicitude for human bodily health, and this, needless to say, because owing to our composite nature the circumstance of our physical conditions plays no small influence upon our spiritual life, demanding, as this does, a rigid restriction, particularly of the fundamental appetites upon which depend the sustenance of the individual and the propagation of the race. As the Lenten preface puts it: "Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et praemia." But the repression made necessary by the concupiscence of our fallen nature does not imply any hurt or hampering of our substantial physical well-being. On the contrary it most effectively promotes it. The story of St. Charles's cure points a universal lesson.

The injunction of the moralist becomes, therefore, the prescription of the physician. The etymology of the words *salus* and *savior* discovers the idea of this relationship quite strikingly. So it is, between the spiritual and physical parts of our nature there is an interplay of cause and effect and a consequent interdependence which the moralist cannot ignore. All this is true of a condition that is invariable and normal in our fallen nature. But in the matter of venereal infection the thought of sin engages the Catholic pastor more closely. We know of course that there are a number of cases in which these diseases may be contracted without any guilt,[3] though guilt there would be, if, knowingly infected, one should enter into marriage. The representation of it as a consequence of sin,

[2] John Henry Newman, *Anglican Difficulties.*

[3] Dr. John Clarence Funk, Director, Bureau of Social Diseases, Pennsylvania State Department of Health, in his work, *Vice and Health*, on page 47 states: "Seventy per cent of the women who came to the New York Hospital for venereal diseases were respectable married women infected by their husbands. Eighty-five per cent of married women who have syphilis have contracted it from their husbands."

its wretched heritage to innocent wives and children, does not need any wealth of rhetoric to be made impressive and this quite independent of any technical knowledge. We know how temporal punishments as well as blessings were made the moving sanction of the law in the Old Dispensation, and, while we are living in a different order, human nature remains the same; and now as in the ancient time the fear of its physical consequences persists as a most potent deterrent of sin.

It might be thought that all this would result in an overemphasis of what is physical and temporal as compared with what is of eternal interest; that the idea of hygiene would be made to dim the necessary thought of morality. If such would ensue, it would be owing only to a clumsy manner of presentation. But we cannot think this danger is an imminent one. Indeed too often our Catholic moralists, especially the preachers in their efforts to set forth the truth that our perfect and absolute bliss can be found only after death, forget what should not be overlooked, that there is to be won even in the life that now is, an inchoate yet nevertheless a real beatitude.[4]

In the foregoing we have had in mind the expositions given in the pulpit on ordinary occasions before mixed congregations. At the time of missions when the men and women are separately addressed, a more detailed and specific presentation can and should be given. An address from time to time by a prudent and reliable physician before the male organizations of the parish, such as the Holy Name Society or the Young Men's Sodality or Club, on the character of these diseases and the occasions of contracting them, could not but prove highly profitable. But more fruitful than any words from the pulpit will be the direction and guidance of the confessional. Here the temporal consequences of sin can be given an application more personal and direct and to just such an extent more telling. "The confessor," says Father Schielen," should call the penitent's attention to the misfortunes in married life with which God even here on earth is wont to punish sins committed against the sanctity of marriage by the betrothed."[5]

[4] Cf. S. Thomas I, 2ae, Q. IV, A. 5-8; also Frederick William Faber, *Spiritual Conferences,* III, 5.

[5] Casper E. Schielen and Rev. H. J. Heuser, D.D., *The Theory and Practice of the Confessional,* p. 593.

The author quoted, we feel sure, would recognize the diseases we have in mind as one of the greatest of these possible punishments and would also allow that it is not necessary that a penitent be betrothed in order to elicit this admonition.

A difficulty here presents itself, however, which every priest in a populous parish will recognize, though it is only an extrinsic and practical one. This difficulty arises from the lack of time. At first mention this sounds unlikely, to say the least, but such it is not, owing to the fact that in all the large parishes the confessions are ordinarily heard on Saturday afternoon and evening and on the eves of feast days. The consequence of this is that during these hours there is as a rule such a number of penitents assembled about the confessional that it becomes a physical impossibility for the confessor within the time allowed him to discharge in anything like the way he would desire or deem satisfactory the rôle of spiritual physician. His brother, the medical physician, could not think for a moment of rendering professional service to a like number of patients within the same time.

Here I am reminded of the service offered by the Social Welfare Bureaus that have in our day been established in nearly all of our large industrial houses. A number of our young people, and perhaps elderly ones as well, employed by these houses, have recourse to such welfare bureaus for advice and guidance in matters intimately touching their life and conduct. Without disparaging the assistance, often good and substantial, that is obtained from this source, the thought of it must make us deplore the existence of any accidental circumstance that would prevent our people from obtaining the more profitable aid that could be gained from their father confessor. The only remedy for the evil here indicated is a more generous distribution of time appointed for hearing confessions, special hours being set aside for those better able to avoid the congestion ordinarily occurring on Saturday and the eves of feast days. It is needless to point out that the larger measure of time that is here sought for the confessor is not for the integrity of the confession but for what must nevertheless mean its greater fruitfulness.

Venereal infection is not, as we know, a canonical impediment to marriage. Were it such, a very potent check would

be put to its transmission. We may ask, then, are there any grounds for entertaining the hope that it will eventually be made a canonical bar to marriage? That the Church has power to constitute an impediment to Christian marriage is of Catholic faith. This follows from the very nature of both the Church and the Sacrament. It may be contended therefore that since she was moved to establish such an impediment in the case where there was error regarding the servile condition of one attempting marriage, the Church might declare the nullity of a union in the instance in which venereal infection in one was hidden from the other party to a prospective alliance. In the one case error involves social humiliation, in the other physiological contamination. Of these two, the latter, it would appear, brings more grievous affliction to the innocent victim. To this it must be said that it was not primarily to ward off social hurt and degradation that the impediment "error conditionis servilis" was instituted, but to safeguard the reverence due to the sacrament, a distinctive effort to this end being imperative because of the prevalence of slavery during the early history of the Church. We may gather some measure of the difficulties which confronted the Church in her matrimonial legislation because of this social condition from the outcry raised against Pope Callistus by Hippolytus in the first half of the third century.[6]

According to this legislation, when one contracted union with a slave knowing the condition of the latter, the marriage was valid despite the annulling action of the civil law. If however there were error regarding this servile status, the marriage was declared null and void. To this latter action the Church was constrained because she would otherwise in the particular circumstance of the time only lend countenance to a deception that could not but rebound to the harm of the sacrament.

Finally, it may be insisted that, were the existence of the menacing taint of venereal disease known to the unaffected party, the consent of the latter would never have been given to the union. No doubt this is true enough. No less true is it that if a great many things of a personal character and far less damaging were known by one of the marital parties re-

[6] John J. Ign. von Dollinger, *Hippolytus and Callistus*, pp. 147 ff.

garding the other, the fateful consent would not have been forthcoming. Nothing in all this mundane life of ours brings out the disillusioning discrepancy between imagination and realism like marriage.

Nevertheless, the thought of being the victim of the train of woeful ills waiting upon venereal infection warrants gravest concern and justifies the adoption of definite and even drastic measures of protection. We submit that the practical interpretation of this will be found in a demand for a medical certificate of freedom from these contaminating diseases.

JOHN WEBSTER MELODY.

Chicago, Illinois.

CHURCH FINANCE AND ACCOUNTING. I.

THE report that is required of the pastor is a simple statement of the moneys received and disbursed between the first and last day of the calendar year. Each pastor at some time has rearranged the items found on the receipts side of his report, then scrutinized the items on the disbursements side. From these observations he has been shown that certain services have not earned their cost. If there is no conflict with the existing canons of the diocese, as a good trustee he quickly dispenses with such services.

From studies of the other reports, the causes of certain further results may be discovered; for instance, a careful examination of the items of the latest report, when comparisons are made with similar items of previous years, shows the parochial functions which should be developed or retrenched as well as the scope of such changes. Just as the census shows when nationality of the parish changes, so these items show the newer needs of the congregation. Many priests, however, burdened with multitudinous duties, some of which are considered extraneous to the clerical state, have not the time to make these detailed analyses, nor the inclination to assume a study for which specific legislation has not been enacted for pastors. A description of some of the facts and conclusions that can be found from a rearrangement of the items in the ordinary statement of receipts and payments will, no doubt, prove profitable, as well as interesting reading.

While some trustees and pastors state the cash balance of their congregation, others with the wisdom that comes with years do not tell of the church's investments at the end of the year, because experience has shown them that a substantial cash balance precipitates a pathological reaction on parishioners, the major symptom of which is a rash diminution of contributions for the following year. Cases are known where the malady is incurable.

Men are satisfied with a simple cash statement only when their businesses are small or growing. With increases in business these men have found the statement of receipts and disbursements inadequate for administrative purposes, because such a statement does not show, on the one hand, the causes of the losses sustained, the repairs needed, the replacements that should have been anticipated, the additions and betterments that have to be planned. Again, it does not reflect the depreciations that are eating into the vitals of the physical plant. On the other hand, extraordinary receipts of one year, unless thoroughly investigated, are easily used erroneously as the basis of future annual expectations.

Some pastors, after constructing the annual report and noticing the sum of the receipts and the paucity of expenditures, have injudiciously concluded that the year has been a most successful one, only to discover at the end of the following year that the facts are in reverse order. The disbursements then exceed the receipts, and generally with dire results. Then again, successors to parsimonious pastors have to rebuild because their predecessor deemed a cash balance more useful than repairs.

From a careful analysis of types of the reports submitted to chancellors by pastors, one might infer that the principal purpose for these reports was to secure a basis for determining the cathedraticum and other diocesan collections.

In these conferences we restrict ourselves to the merely financial aspects of parish administration. Can a pastor find out the particular parochial activities that produce the greatest net return? If he has exhausted every known means of increasing revenue and must reduce costs, can he discover from his records or statements the expenditures that should be curtailed and those that must be eliminated? A statement should

be made in such a manner that it will tell its story accurately and be interpreted correctly by the inquisitive.

Expenditures Should be Analyzed.

The pastor knows the total cost of salaries, supplies, repairs, and other incidental expenses as a total, but if the disbursements were listed separately to show the costs of administration, sanctuary and sacristy, choir, maintenance of buildings and equipment in rectory, school, the upkeep of cemetery, and other special parochial activities, the outlay of assets sold and debts assumed and property acquired, such information could be used for the most intimate administrative analysis. Data of this kind, however, should not be collected unless usable. It is preferable to have a simple record well kept than an elaborate accounting system intermittently operated.

Pastors contemplating any type of major improvement or expansion within the next five years, want to know many important things. The fundamental answers can be secured from the simple financial statement. It can be made to tell whether diocesan and special collections are increasing, whether church investments are gradually accumulating, and whether the church debts are being reduced or not. This information is readily procurable from the comparative report or record of cash receipts for the previous five years. This financial statement, nevertheless, is not complete in itself. Vital statistics showing marriages, deaths, baptisms, first communions and confirmations are useful, and the school records are informative.

The Form of Statement Suggested.

The accompanying statement is submitted to give the content and scope of a more complete statement of receipts and disbursements than is generally required. This is secured principally by rearranging the items generally recorded. Receipts and disbursements can be classified readily as ordinary or extraordinary, fixed or variable, special or regular. It is well to keep these distinctions always in mind, for they are to be used regularly. By the aid of this classification we shall not fall into the error of concluding that the receipts from a special entertainment are as easily determinable as the seat

money collectible at the early Mass next Sunday morning. Besides, while similar in function, these items are different in class. The cost of cleaning a carpet is a weekly event, whereas purchasing a new one occurs each tenth year.

SUMMARY STATEMENT OF RECEIPTS AND DISBURSEMENTS,
ST. JOSEPH'S CHURCH,
FOR YEAR ENDING 31 DECEMBER, 192–.

I. CHURCH RECEIPTS.			
Ordinary	$00,000.00		
Special	000.00		
Total		$0,000.00	
LESS DISBURSEMENTS			
Administration	$0,000.00		
Sanctuary and Sacristy	000.00		
Choir	000.00		
Rectory	0,000.00		
Maintenance and Upkeep—			
Ordinary $ 000.00			
Extraordinary 0,000.00			
	0,000.00		
Total Church Disbursements		0,000.00	
Difference			$ 000.00

	RECEIPTS.		DISBURSEMENTS.	
II. SCHOOL	$ 000.00	:	$ 000.00	
CEMETERY	00,000.00	:	00,000.00	
HALLS	000.00	:	000.00	
Total Parochial Functions				$00,000.00
Total Net Receipts of Church				$ 000.00

	RECEIPTS AND DISBURSEMENTS.		
III. DIOCESAN COLLECTIONS	$0,000.00		
SPECIAL COLLECTIONS	0,000.00		
		$0,000.00	
IV. ASSETS SOLD	$0,000.00		
ACQUIRED	000.00		
		0,000.00	
V. FINANCIAL EXPENSES		000.00	
Total Deductions			$0,000.00
Net Balance for Year			$00,000.00

SUMMARY.		
1 January. Balance	$0,000.00	
31 Dec. Net Surplus (or deficit) for year...	000.00	
1 January, 192–. Balance		$0,000.00

DETAILED STATEMENT OF RECEIPTS AND DISBURSEMENTS ST. JOSEPH'S CHURCH FOR YEAR ENDING 31 DECEMBER, 192-.

RECEIPTS.

I. ORDINARY.			
1. Regular.			
(a) Pew Rent	$0,000.00		
Monthly Collections	000.00		
Budget Assessments	0,000.00		
Block Societies	000.00		
		$0,000.00	
(b) Sodality	$ 00.00		
Votive Lamp	000.00		
Special Devotions	00.00		
		$ 000.00	
(c) Christmas Offering	$ 000.00		
Easter Offering	000.00		
		$ 000.00	
II. SPECIAL.			
(d) Parochial	$ 000.00		
Lectures	00.00		
Suppers	000.00		
Bazaars	000.00		
		$ 000.00	
(e) FINANCIAL.			
Interest on Daily Balances	$ 00.00		
Interest on Bonds	00.00		
Dividends on Stock	000.00		
		$ 000.00	
(A1) *Total Operating Income*			$0,000.00
III. SCHOOL.			
Tuition	$ 000.00		
Supplies	00.00		
Miscellaneous	000.00		
		$ 000.00	
IV. HALLS.			
Rentals	$ 000.00		
V. CEMETERY.			
Interments	$ 000.00		
Upkeep and Maintenance	000.00		
		$ 000.00	
(A2) *Total Special Receipts*			000.00
A Total Receipts available for Parochial Functions			$0,000.00

EXTRAORDINARY.

VI. DIOCESAN COLLECTIONS.			
Seminary	$ 000.00		
Peter's Pence	000.00		
Indian and Negro Missions	00.00		
Orphans' Fund	000.00		
Catholic University of America	000.00		
Home Missions	00.00		
Sanctuaries in Holy Land	000.00		
Total Diocesan Collections		0,000.00	
VII. SPECIAL COLLECTIONS.			
Tuberculosis Hospital	$ 00.00		
German Children	000.00		
Japanese Earthquake	000.00		
Total Special Collections		000.00	
(B) *Total Collections*		$0,000.00	
VIII. ASSETS SOLD.			
Land	$ 000.00		
Building	0,000.00		
Equipment	00.00		
Investments	000.00		
(C) *Total Assets Sold*	$0,000.00	0,000.00	
IX. LIABILITIES ASSUMED.			
Mortgage on Church	$0,000.00		
Mortgage on School	0,000.00		
Morgtage on Rectory	0,000.00		
Notes Payable	0,000.00		
(D) *Total Liabilities Assumed*		0,000.00	
Total Receipts All Sources for Year			$00,000.00

STATEMENT OF DISBURSEMENTS.

I. ADMINISTRATION.			
Pastor's Salary	$0,000.00		
Assistants	000.00		
Assisting priests	000.00		
Printing, Stationery and Postage	00.00		
Telegrams and Telephone	00.00		
Miscellaneous	000.00		
Total Administration		$0,000.00	
II. SANCTUARY AND SACRISTY.			
Salaries and Wages	$ 000.00		
Fuel and Lighting	00.00		
Supplies	00.00		
Repairs and Renewals	00.00		
Oil and Candles	00.00		
Miscellaneous	00.00		
Total Sanctuary and Sacristy		000.00	

III. Choir.			
Salaries	$ 000.00		
Supplies	00.00		
Repairs	00.00		
Other costs	0.00		
Total Choir		000.00	
IV. Rectory.			
Salaries	$ 000.00		
Household Expenses	0,000.00		
Repairs	000.00		
Total Rectory		0,000.00	
V. Maintenance, Upkeep, of Buildings and Grounds.			
Ordinary.			
Wages	$ 000.00		
Heat and Light	0,000.00		
Supplies	000.00		
		0,000.00	
Extraordinary.			
Replacements.			
Windows	$ 000.00		
Statues	000.00		
Altar Rail	00.00		
Etc., Etc.	00.00		
	$ 000.00		
Renewals.			
Redecorating	0,000.00		
New Roof	0,000.00		
Etc., etc.	000.00		
	$0,000.00	$0,000.00	
Total Operating Cost for Church			$00,000.00
VI. School.			
Salaries	$0,000.00		
Maps and Supplies	000.00		
Repairs	00.00		
(N) *Total*	$0,000.00		
VII. Halls.			
Salaries and Wages	$ 000.00		
Supplies	000.00		
Repairs	00.00		
(O) *Total*	$0,000.00		
VIII. Cemetery.			
Salaries and Wages	$ 000.00		
Tools and Supplies	00.00		
Repairs	00.00		
(P) *Total*	$ 000.00		
(Q) *Total Parochial Activities*			0,000.00

IX. Diocesan Collections.		
Seminary	$ 000.00	
Peter's Pence	00.00	
Indian and Negro Mission	000.00	
Orphans' Funds	000.00	
Catholic University of America	000.00	
Home Missions	000.00	
Sanctuaries in Holy Land	00.00	
(R) *Total*	$0,000.00	
Special Collections.		
Tuberculosis Hospital	$ 00.00	
German Children	000.00	
Japanese Earthquake	000.00	
(S) *Total*	$ 000.00	
Total Special Collections		0,000.00
X. Assets Acquired.		
Land	$ 000.00	
Buildings	.....	
New Organ	000.00	
Vestments	000.00	
Liberty Bonds	000.00	
(T) *Total Assets Acquired*		0,000.00
XI. Liabilities Liquidated.		
(U) Mortgage on Church Curtailed		0,000.00
XII. Financial Expenses.		
Interest on Mortgage	$ 000.00	
Insurance fire on Buildings	000.00	
Insurance fire on Equipment	00.00	
Taxes	00.00	
(W) *Total Financial Expenses*		000.00
Total Extraordinary Disbursements (RSTUW)		$ 0,000.00
(Y) *Total Disbursements for Year*		$00,000.00

Ordinary Church Receipts. In the first group of ordinary receipts, under the first subdivision, such items as pew rent, monthly collections, and kindred income ordinarily taken in at regular services, will be found. These are not apt to vary much. Secondly, another sub-group should be made of the offerings from the special services that have been developed in the congregation, like sodalities, votive lamps, special devotions, block societies, and similar units. These should be set up separately, because, though they are regular in time, the monthly or weekly variation in amount is noticeable. Christmas and Easter collections, unless used for specific diocesan

taxes, should be put in a class by themselves. Entertainments, exercises, lectures and suppers held intermittently to enhance the parish receipts, are not religious services and should be separated from the regular sources of church income.

The miscellaneous income, such as the interest received on daily bank balances, the interest received on bonds owned or held in trust for the church, the dividends on stocks, donations, and such other items of the church as would be excluded from the inventory that a pastor would make of his own property, would justify a distinct classification.

Receipts from special activities, such as the school, cemeteries, and semi-public halls, should be held inviolable. When such receipts are stated, they should be shown either in total among the receipts, with the costs incurred deducted on the payment side of the statement, or only the net amount recorded. For administrative purposes the first method has greater advantages. These divers groups would include all known sources of income available from strictly parochial functions.

Diocesan and Special Collections. A second section would include the regular diocesan collections. In another group would be included special collections that are taken up, when missionaries visit or direct appeals for relief are made. From this bit of information a pastor can estimate the maximum voluntary offerings.

Assets Sold. The third big group would include the cash received for assets disposed of, as land, buildings or equipment from the church, school, rectory, convent, hall, or other activity. When securities like Liberty Bonds owned are redeemed or other investments sold, these items should be listed under this head. The income from these should be shown elsewhere.

Debts Incurred. The fourth group would include the moneys received when new debts are incurred or other liabilities increased or assumed, such as new notes, mortgages or loans given or placed on the church, school, rectory, or halls. Care must be taken to exclude from these items interest charges, as they are only operating expenses.

Disbursements. The ordinary payments made for the regular church service, the salaries paid the pastor and the as-

sisting clergy would form the first group on the disbursement side of the statement. Then follow the maintenance and upkeep charges for the sacristy and sanctuary, and the choir, consisting of salaries for services, the cost of heating and lighting, the sexton's salary, water rent, and cleaning of the church; the ordinary repairs, replacements, and supplies. The cost of household administration and the cathedraticum and pension fund should be found in the next section.

When the total of these disbursements is deducted from the total parochial recepits shown in the first group on the receipt side, the difference will show the working capital, the unit that can be used to prove whether the church income is meeting its operating expenses or not; if not, the efficient administrator will apply the remedy of either reducing the costs of the services, or increasing the income. The plan used by successful executives is to reduce costs by eliminating non-essential activities. In periods of organization or development, the working capital is low or there may be a real deficit.

Cost of Affiliated Activities. For administrative purposes all payments are classified by purpose or function. The payments made for school, cemetery, or hall, or any other concomitant activity of the parish are separated from true church functions. A comparison of the receipts and payments of these parochial applications will generally show an excess of current receipts over payments, thereby proving their financial success. Care, however, must be used not to consider as an ordinary receipt, gifts, or other special donations, the income from which is available for specific purposes; as an illustration, money received in the sale of a cemetery lot as a rule should not be made available for the payment of current costs, but should be set aside to either acquire additional ground or for the upkeep of the cemetery when filled.

Extensive repainting of the interior, the altars or the shrines, replacing windows and other extraordinary repairs that do not enhance the value of the property, should constitute a new section. The test by which the disbursement is classified as a repair or a betterment is a comparatively simple problem, for if no additional insurance can be secured on account of the payment, the item is a repair, and an ordinary expenditure.

Diocesan and Other Taxes. In the group following should be placed first those diocesan and extraordinary collections, and secondly the cathedraticum, the pension fund, and other diocesan levies, for which no special collections are taken up. These latter items are shown to more distinct advantage as ordinary and regular church expenditures.

Financial Management. Worthy of careful scrutiny on the part of the pastor, trustees and chancellors is the next group, which would include the insurance paid, the interest and taxes. The adequacy of insurance coverage is not always determined by the current insurance paid, as frequently the premiums are paid for three or five years in advance. The pastor will so arrange the placing of insurance on church property that the total cost will be distributed equally in all years.

Assets Acquired. As an offset to the section on the receipts side showing assets sold, on the disbursement side of this statement would be shown the assets acquired, such as property purchased, new buildings constructed, betterments, new furniture, additional vestments and sacred vessels, and securities bought; and this sub-group should either equal or approximate the sums of moneys received from the sale of assets and the liabilities assumed as shown on the receipts side of the statement. However, some of the smaller acquisitions may come from the excess current receipts.

Liabilities Liquidated. The final group would consist of the debts paid or liabilities liquidated during the period under consideration; these liabilities ought to include only mortgages, bank loans, or loans from individuals. The interest paid on these items should be shown under the financial management cost above.

The Pastor's Evidence and Conclusions. An examination of this type of statement will show, from a monetary standpoint, whether the receipts from regular services pay the cost of rendering the services, regularly. If the costs or payments exceed the receipts, the pastor discovers that an extra amount of money is required to pay the ordinary expenses and then determines the number of lectures, entertainments, or similar functions that shall have to be given to make the receipts equal the expenditures. Likewise, such concrete information permits the pastor to reduce the number of these inconsequential activities to a minimum, or eliminate them entirely.

Finally, to complete the statement, all that need be done is to add to (or subtract from) the net difference between the receipts and disbursements as above computed, the balance at the beginning of the year.

Summary. When from the ordinary receipts of the church are deducted the ordinary expenses of the church, the difference reflects true parochial financial conditions for the year and gives the working capital of the church. If the difference is either smaller or a deficit, operating costs should be reduced or income increased.

The receipts from and disbursements for the school, cemetery or hall are computed and then compared, extreme care being taken not to include extraordinary items.

Diocesan and other special collections are considered as trust funds, and the trustee sends his check to the chancellor for the amount received.

The sale of property, equipment, the redemption of securities, and like transactions are separated, because these financial activities are not ordinary parochial events. For a similar reason the moneys received from mortgages placed and long-term notes given should be set up distinctively so that they may be compared with either other debts paid, or the cost of buildings constructed, enlarged or extensively improved.

It is not necessary to comment on the necessity of segregating trusts or other funds for other specific purposes (such as stipends), from all other church properties.

The net difference of these receipts and payments for any period, when added to or subtracted from the balance on hand at the beginning of the year or period, should be reconciled with the bank balance, and shows the financial condition of the parish as on the last day of the year. A better practice, needless to state, is to reconcile bank statements and check books and cash book each month.

Recommendations. A discussion of the cash accounts would be incomplete unless it were recommended that church funds from every source be deposited in bank and all payments be made by check. There are advantages for both recommendations, but particularly worthy of stressing is the payment of all parochial expenditures by the church's check on the church's bank. Such checks when returned with the bank statement

are irrefutable proof of payment. Other methods of payment, as by money order or cashier's check, do not afford the pastor the permanent possession of the paper by which payment was made. Several bishops require their pastors to have checking accounts.

The simple statement of receipts and payments is not sufficient in itself. Several chancellors exact and some pastors require the statement of financial conditions in which are listed the investments, the cash in bank and on hand, the property cost of building and equipment of the church, the school, or cemetery, respectively. These items constitute the assets. The mortgages, notes outstanding, and current unpaid bills form the liabilities; and the difference is the equity of the church in all the property value. This is the simple statement of assets and liabilities.

Dangerous conclusions might be inferred from such variable reports as the average statement of receipts and disbursements, and even from those more complete than the one above discussed, seeing that they give a record of a portion only of the economic activities. They certainly do not consider all the expenses incurred in each year. A number of institutions such as hospitals, schools and colleges, realizing that receipts vary and that expenses do not fluctuate proportionally, are using the statement of income and expenses and the balance sheet. These topics, as well as the budget and a simplified system of record keeping, will be the subject of later articles in this series.

WILLIAM M. DEVINY.

Catholic University of America.

CANON SHEEHAN'S BRIEF SOJOURN IN ENGLAND.

I.

PICKING UP quite casually the volume of the REVIEW in which the opening chapters of *My New Curate* appeared, one cannot help noticing, with more than passing regret, how busy death has been among the eminent authors whose pens were industrious for this magazine a quarter of a century back. Besides Canon Sheehan himself—though his name was not known in those days, his first clerical story being

anonymous and its authorship much in conjecture in the ever-widening circle of its delighted readers — there were the Rev. Aloysius Sabetti, the Woodstock theologian; Dr. Henry Ryder, Newman's intimate and Birmingham Oratorian; Father Joseph Putzer, the Redemptorist canonist of Ilchester; Dr. William (afterward Bishop) Stang, of Louvain; the Abbé Hogan, cultured Sulpician of Paris and Boston; Dr. Edward McSweeney, of Emmitsburg fame; the Rev. Ethelred Taunton, of London; Father Augustine Lehmkuhl, the Valkenburg moralist; Dom Benedict Mackey, Benedictine biographer of St. Francis de Sales.

So runs the list of some of the honored dead whose contributions were appearing at the time when the author of *My New Curate* made his initial bow in these pages twenty-six years ago. Other notable writers for that early volume are happily with us still. They made a goodly and a churchly company among whom to introduce the hitherto unknown creator of "Daddy Dan" and his new curate. That he proved himself worthy of these famous ECCLESIASTICAL REVIEWERS, the world knows, for his first clerical story as a book has run through edition after edition in its own tongue, and has been translated into a dozen other languages, besides.

If so unimpeachable an authority as Father Matthew Russell, S. J., assessing Father Sheehan's literary standing at the beginning of this century, could deliberately pronounce him "the most literary of Irish priests since the author of *The Prout Papers*",[1] the wonder grows that the genius of this Irish seer was so long without honor in his own country. For the fact remains that on more than one occasion he very generously and with evident sincerity acknowledged the part of the American clergy in establishing his reputation as a writer; and, as Father Russell writes, "The readers of this REVIEW were so far privileged as to make the acquaintance of Daddy Dan and his friends long before the rest of the world." They were quick to recognize his merits and proclaim him to the world, no less than to his own people at home.

Little wonder that the question has often been asked why Father Sheehan's first two books, *Geoffrey Austin, Student,*

[1] So wrote the genial dean of Irish letters in THE ECCLESIASTICAL REVIEW, January, 1902, p. 1.

and *The Triumph of Failure,* were so lightly regarded by his fellow countrymen for a long time after their appearance. The ample evidence of this unappreciative attitude is seen in the fact that the copies of these two volumes remained on their publishers' hands until *My New Curate* rescued them from the dust of the bookshelves and brought them the attention which they deserve. Father Sheehan's was an obscure name less than a generation ago, until of a sudden he leaped into fame with *My New Curate.* This is not to say that his literary reputation rests on that inimitable creation alone, or on it principally. Nevertheless it is true to say that "Daddy Dan" discovered the parish priest of Doneraile, and that of all his books it was the most popular and probably is still. General favorite though it be, however, it was not his best book, either in its author's estimation or in the opinion of many of his admirers. He himself regarded *The Triumph of Failure* as "the child of his own fancy," and there are many who agree with his choice, despite the too ample erudition that others find in its learnedly eloquent pages.

II.

Whatever may be the true explanation of this literary riddle, the secret in part seems to be that he was looked upon as being less Irish than he really was. In order to get at the background of this unfounded suspicion, one needs to realize how much Father Sheehan drew out of his short sojourn of two years on the English mission. For it will be remembered that immediately after his ordination he was loaned to a diocese in the south of England, because his priestly services were not at the moment available by his own Ordinary at home.

The two short years spent by Father Sheehan in parish ministration in Plymouth and Exeter colored the thought and fed the fruitful pen of the pastor of Doneraile to a degree that is well-nigh incredible except to one who finds the abundant evidences of this influence all through his later life and writings. It was not alone the external manifestations of this in his "imparial accint," so out of tune with the Irish voices that surrounded the other sixty years of his life, not only the prim importations into his household in the out-of-the-world farmer

and cottier village of Doneraile, that revealed the impression made on him during his brief curacy across the Channel. Deeper far was the stamp of the English mint on the gold of his mind. One traces it in his constant readiness to compare his own country and people with the race that was wont to be called in his day the "dominant partner," before the constitutional divorce which he did not think was to be effected so soon, nor so completely. This influence on the keenly observing young Irish curate was discernible too in the way he was wont to strip the British figure of its mannerisms and find fundamentals of character that he could not help but admire. Contrariwise, another result of his excursion into the land of "the cold-hearted Saxon" was to engender in the zealous priest a deep realization of certain qualities in his own people that he found not so good. These, though they left the Irish in his eyes the best people in the world, spurred on his desire for further improvement. He is recognized withal as the gentlest of critics, and wisely tolerant in urging his schemes of betterment through his chosen medium of suggestion and story.

As one notes the reaction of the open-eyed Irish curate to his new surroundings, it appears natural enough. The manifestations keep cropping up in a hundred little playful contrasts between the two races in Father Lethaby and particularly in Father Delmege. Under a thin disguise, these incidents, full of humor and of earnest point at the same time, are recognized as autobiographical. Their very setting of time and place and person is self-revealing.

One instance of this that suggests itself is a passage in *Luke Delmege*. The young Irish priest who gives this clerical story its title, had been temporarily sent to an English diocese in the south of England, just as Father Sheehan himself had been. The incident I am going to quote is typical of several others. Readers of the life of Canon Sheehan [2] will recognize in the description of the pastor a true picture of Canon Hobson, a priest of profound learning and spirituality, with whom our author had the good fortune to train during part of his English

[2] *Canon Sheehan of Doneraile.* By the Rev. H. J. Heuser, D.D. Longmans, Green & Co., New York and London.

exile, and for whom he always retained a most grateful and affectionate regard.

"Quick, quick, Father Delmege, you are two minutes late this morning. These people won't wait, you know." He felt that his pastor was right; but he could not help thinking, "God be with old Ireland, where the neighbors meet for a *Seanachus* on Sunday morning, and sit on the tombstones, and talk of old times. And no one minds the priest being half an hour late. Nor does he; for he salutes them all affably as he passes into the sacristy, and they say, 'God bless your Reverence'." Or again the faultless little pastor would exclaim: "Look here, look here, Father, now look at that corporal. There you have not observed the folds and it must all be made up again"; or, "Could you manage to modulate your voice a little? This is not the cathedral, and some of those ladies are nervous. I saw Mrs. S——— start and look pained while you were preaching yesterday. It was like an electric shock."

"God be with you, old Ireland," thought our young curate, "where the people's nerves are all right, and where they measure your preaching powers by the volume of sound you can emit."

However true to life, the incident illustrated that time and order at any rate were different things in England and Ireland.

Akin to this, there is that other dramatic episode in which Father Luke figures very shortly after his recall home to his own Irish diocese. As we have just seen, in England he had been given to understand that punctuality was one of the cardinal virtues of the people, and that if the Mass did not begin on the minute most of the congregation would leave the church under the assumption that there was to be no service. In Ireland it was different. The first time the curate found himself obliged to attend a funeral in rural Ireland the hour for the rite had been set at eleven o'clock.

"Eleven o'clock is eleven o'clock," said Luke with emphasis. "It is not five minutes to eleven nor five minutes after eleven; but eleven, you understand?"

"Av coorse, yer reverence. 'Tis a long journey to the abbey and we must start airly."

Luke was at the house of mourning at five minutes to eleven. There was no sign of a funeral. He protested.

"The hearse and the coffin have not come, yer reverence," was the reply.

"But why not? Were they ordered?"

"They were ordered to be here on the sthroke of tin," was the answer.

At about half-past eleven the hearse was driven up leisurely.

"Why weren't you here at the time appointed?" said Luke angrily.

"The time appointed?" said the driver coolly. "Yerra, what hurry is there? Isn't the day long?"

Luke gave up the riddle. Half-past eleven came, twelve, half-past twelve; and then the neighbors began to gather. Luke's temper was rising with every minute that was thus lost. And then he began to notice the young girls of the house rushing out frantically, and dragging in the drivers and jarvies to the house of mourning, from which these soon emerged, suspiciously wiping their mouths with the back of the hand. Luke seized one.

"You have had drink there?" he said.

"A little taste agin the road, yer reverence," the man said.

"That's enough," said Luke. He tore off the cypress lawn, which the priests of Ireland wear in the form of a deacon's stole, and flung it on the ground; then he turned the horse's head homeward. There was a cry of consternation, and a shout. But Luke was determined. He peremptorily ordered the man to drive forward. One or two farmers begged and besought him to remain, and even caught his horse's head. Luke took the whip and drove his horse into a gallop; and never drew rein till he entered the yard.

"You're early home," said the old priest, his pastor.

"Yes," said Luke, laconically.

"You didn't go the whole way? Anything wrong with the mare?"

"I didn't attend the funeral," said Luke. "I saw them dispensing drink; and the statutes forbade me to attend further."

"The wha-at?" said the old man.

"The statutes—the statutes of the diocese," said Luke impatiently.

"Phiew-ew-ew-ew," whistled the old man. And after a pause: "You'll have a nice row over this, young man. They may forgive all your abuse of the country, and your comparisons with England. But they'll never forgive you for turning your back on the dead. And Myles McLoughlin was the decentest man in the parish."

"But are not the statutes clear on the point?" said Luke, "and where is the use of legislation if it is not carried out?"

"You are not long in this country?" said the old man.

It is obvious that the earnest young priest returning from England had some fixed ideals, which he wished to impress upon his own nationals. They were excellent, indeed, if not always

practicable, under the different circumstances of men and habits in Ireland.

III.

Father Matthew Russell is authority for the statement that, in England, "amid all the occupations and distractions of active life, Father Sheehan read and studied far more theology than during all the years of college life set apart exclusively for such studies". His new field of operations and associations conduced not a little to this good employment of his time. The dignity and quite of the placid cathedral town, "with its manifold medieval traditions carved in the solid stone, for a perpetual remembrance", conspired with his native bent for serious thought, to hold him to his books. Then again, the very atmosphere was heretical and, as he believed, controversial. In this strange land he found "everyone so interested in religion because he is his own pope; and so uninterested because he cares so little what all the other popes, even the Archbishop of Canterbury, may hold or teach".

It is only to be expected that all this tended to deepen his sense of responsibility toward souls. He felt the need of his apologetics, and in this he had the sage direction and well-appointed library of his pastoral mentor for guidance and encouragement. Accordingly we may well believe that he is speaking of himself when he makes Father Luke Delmege say that during these few months of his exile, "I learned more theology than I acquired during my whole college career and I gained more of practical experience than I have had since then, during all the long years of my ministry."

In his biography of Canon Sheehan, Dr. Heuser, commenting on this formative period of the famous parish priest of Doneraile, says: "In his present surroundings he had everything that his intellect and taste could require. He had leisure for thought in the intervals of almost unremitting work; or rather his ceaseless work supplied material for thought, which again interacted and created its own outcome in ceaseless work." He had to labor hard on his sermons, precisely because of the new environment and different mental habits of the people with whom he was associated.

Irish of the Irish, here he was among the English of the English. Nevertheless he used later on to say that this was

the happiest period of his whole life. During the years of middle life, when men take a just view of human things, in telling of the English experiences of Father Delmege, he seems to revel in the following reminiscence of his own early career as a preacher. He had diagnosed his auditory as needing to be convinced rather than stimulated, because, he says, he had read in a church newspaper that a certain Anglican divine had declared that Calvinism was the bane and curse of the Church of England. "Here then was the enemy to be exorcised by a course of vigorous lectures on Grace." There is a rollic of the serio-comic in the story of how the zealous curate turned to his "Notes" of the theology class, and elaborated his discourse therefrom. "He was a Molinist and he told his congregation so. He demolished Calvin and Knox first, and when he had stowed away all that was left of them, he told his wondering and admiring audience that the Thomist and Scotist positions had been carried by assault, and that the Molinist flag was now waving above the conquered garrisons." One may well believe that he felt the conversion of England had now in reality begun. The opinion of the congregation varied, but the opinions of the clergy were not audibly expressed, except that

> Luke indeed heard one young man hint broadly at the "windmill", by which he understood his own gestures were meant. And another said something about a pumphandle. A young Irish confrère stole to Luke's room late that night and, on being bidden to "come in", threw his arms around Luke, thumped him on the back, ran up and down the room several times, went through sundry Celtic gyrations—then:
>
> "Luke, old man, I'll tell you, you've knocked them all into a cocked hat."
>
> The Vicar General, who was his pastor, and a very learned Englishman, said nothing for a few days; then:
>
> "Delmege, have you got any more of these sermons?"
>
> "Yes, sir; I have the series in 'Notes'.
>
> "Burn them.—Take the *Dublin Review* to your room, volume by volume," he added, "and study it. You have got quite on the wrong tack."

One may surmise that the discipline was not bad for the young man and that he was humble and wise enough to profit by it.

Of course he would be puzzled at times. An example in point is seen when the editor of a local paper once failed to print the young curate's elaborate protest against a public insult offered to "the Romish clergy" by a Protestant minister. He was indignant, naturally.

> "Fair play!" [he makes Luke say]. "British fair play! Pshaw, they are the greatest humbugs and hypocrites on the face of the earth. Here is a reply—fair, temperate, judicious—and lo, it is suppressed! It is the old story; they talk of truth when they lie. They talk of religion when they blaspheme. They talk of humanity when they rob and plunder and kill."
>
> Sometimes in the midst of his zealous tirades he discovered that his rector took a different view of such matters, and he was gradually forced to realize that the old man, with his keen insight into human nature, his large-minded tolerance, his deep and devout faith, was right, and he with his Irish impetuosity was wrong. In truth the Anglo-Saxon character and temperament were a constant enigma to him.

During his English sojourn Father Sheehan, as he tells us himself, became convinced that Englishmen, "with their intellectual, moral, and social advantages, should be easily gathered into the fold of the true Church". In support of this position he says that he found them "quiet, straightforward, dignified; not at once emotional and apathetic, like his own countrymen". Ireland of course had inherited the Faith, though her children, he thought, "kept it without improving their opportunities, at least at home; or perhaps they had no opportunities and were satisfied to let things go on in the old groove. But England, with its vitality, with its energies forever reaching out for and appealing in behalf of the higher things; with its genius for organizing, its benevolent supervision, its liberal philanthropy, its missionary associations, its systems of legislation radiating into every avenue of the commonwealth and all through its vast far-flung Empire, without trespassing on the liberty of the individual—how was it that the claims of the Catholic Church, so absolutely irrefragable and invincible, could escape the thoughtful consideration of such a people and fail to attract them powerfully?" When revolving thoughts of this kind he would ask himself an-

xiously whether there was not something wrong with the Catholic method.

It would be a mistake, however, to suppose that there was nothing but admiration for the new world in which the young priest found himself. There would be a sharp change in his mood at times, as when he should read in his morning paper some reference to the assumptions of the "Italian mission," meaning Rome—"its insolence in attempting to obtain a foothold in order to corrupt the truth, which the Church of England had kept uncontaminated by superstition from the days of Augustine until now". How his *saeva indignatio* would excoriate these "British liars"—who are "too contemptuous to stoop to lie in private life," who "care too little about you to condescend to lie," but who "lie like Satan, in politics, commerce and religion"—whenever a point has to be gained. Then some new evidence of the better side of the British character would steady him, and reverse his former judgments about the English. The case was complex and he was learning to judge men and things with a tolerant mind.

In the meantime, as his biographer assures us, the young priest did not neglect his own countrymen, and the poor in particular. There was then, as there is still, a colony of Irish and Italian exiles in Exeter. Their disposition, so very different from the Englishmen's, whose habits of thrift and cleanliness stand in marked contrast with the easy-going ways of the immigrants, sometimes caused friction, which Father Sheehan was required to smooth over. To him the difference between the quiet, seemingly indifferent, and apathetic manner of the Britisher, and the picturesque and enthusiastic fervor of the Irish and of the Southern races, was a study. He has summed up their controversies in a graphic manner thus. To his inquiry:

"Who lives here?"

"A family of Hirish peddlers, sa, and a family of Hitalian horgan grinders. They are very huntidy, sa, in their 'abits."

"Thim English, yer reverence, they're haythens. They don't go to church, mass, or meeting. They think of nothing but what they eat and drink."

IV.

When Father Sheehan was summoned back to his home mission, he left his work in England with reluctance. Both his biographer and Father Russell so testify. That his mind had been broadened by his foreign experience, and that he had come to a sympathetic understanding of many things in British ways and manners that had seemed before so inexplicable, is not so much to be wondered at, especially for the American who has seen one after another of his fellow nationals go as whole-Americans to be Ambassadors to the Court of St. James and return seemingly less than one hundred per cent citizens of these United States. For the most part, however, it is only in the seeming. And so was it with Father Sheehan. At the same time, one is forced to accept as true the shrewd judgment of his biographer, when he says: "Perhaps it was altogether providential that he did not remain longer in England, for the transformation might have eliminated from his conscious sympathies that ardor for the welfare of his own people which was to become a passion with him not many years later."

Nevertheless the young priest's heart and character were right, and his spirit was gentle. And the people among whom he ministered learned to admire him as they came to know him better. As curate and later as pastor of the out-of-the-way little village of Doneraile which he made famous, he proved himself a model shepherd, the idol of the children and the poor, the guide, philosopher and friend of all with whom he made contact. Eloquent in the pulpit, a scholar in the academy, shyly reserved and attracted to solitude, quietly industrious with his flowers and his writings and his parish, a seer who saw visions and interpreted the future, a statesman among the politicians, friend of high and low alike—grave in his moods yet a master of innocent fun withal, he had now in his quite Irish mission the leisure to gather the harvest of a quiet eye into the immortal volumes he conceived and wrote in the sanctum of his garden, "under the cedars and the stars".

EDWARD J. GALBALLY.

Philadelphia, Pa.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CLERICAL ELOCUTION.

In the following conversational discussion I have tried to state, in his own way and words, the old pastor's views and convictions with regard to clerical reading and speaking. When he had definite and strong convictions which he felt might do some good if expressed and advocated, he was never afraid to speak out, though others might disagree with him and even be displeased. He trusted to time and to the slow processes of intellectual friction and fermentation to bring some practical good out of his preachments. However, though often urged, he always refused to write for publication. Some other time I may think it proper to give his reasons—he had several—for not writing. Had he written, as I think he ought to have written in his own day, I should have neither occasion nor matter for writing these articles. His are the ideas and, to a large extent, even the language.

Assistant: Father, you have so often made critical remarks about what you have been calling clerical elocution, sometimes in praise and sometimes in dispraise of it, that I should like to discuss the subject with you for my own practical benefit. I have always, since I could appreciate anything, admired good elocution. And for years I have been taking considerable pains with my own elocution. Even at school I took it seriously, though most of the students were taking it is a joke. Often they ridiculed me for the pains which they saw me taking, but, as I wanted to become a priest, I realized that it should be of supreme importance to me to become an effective reader and speaker. The story of Demosthenes and of others, overcoming great physical and other handicaps, fired my imagination and my determination. Though my accomplishments in this line have fallen short of my hopes, I have, I

think, succeeded at least partially. And I am able to appreciate really good reading when I hear it. In comparing your reading of the announcements and of the Scripture selections with mine I believe that my reading is as distinct and as free from mannerisms as yours, and yet I must admit that your reading is more effective. The people are more intensely attentive and more in sympathy with you than with me. Can you unpuzzle this puzzle for me?

Pastor: I think I can. At least I will try to explain to you the difference between your reading and mine and the difference in visible effect. Without flattering you I am glad to tell you that your reading is considerably above the average heard from pulpits, and that it exhibits evidences of painstaking self-training. During the two years that you have been here I have noticed a progressive improvement. Your reading is distinct, your articulation is faultless, and you have no very bad mannerisms. On the mechanical or brawn side your elocution is about as good as it needs to be, but on the intellectual or brain side there is room for improvement. I have probably taken even more pains with the mechanical side of my elocution than you have taken with yours, because I had certain natural disabilities to overcome. When at college I did not realize the importance of elocution, though we had a capable and painstaking professor. As far as my young eyes could see, the boys went through the drills and exercises in a listless way and nobody took elocution seriously. There were no minimum requirements as there were in the other branches, and no one was held up or conditioned for not making a decent effort. In the seminary we had to preach a few practice sermons, and we were about all equally good or equally bad. The few who excelled were believed to be endowed with superior gifts of speaking. And they mostly were. We were practically fatalists in elocution. If you had a good voice and the other qualifications that make for good reading and speaking, you were blessed. If you had them not, you had to go through life and get along without them. It was only after ordination that I woke up and became conscious of my serious shortcomings. I was not at ease in the pulpit. I was too self-conscious. I had bad mannerisms, and I was told that it was impossible to understand me at some distance from the pulpit

or altar. This was a truly shocking revelation to me. Was there any hope for me? Could I overcome the defects from which I was suffering, as well as my hearers? I remembered that the old elocution text book which was being used at my college contained voice exercises—exercises for drilling and developing and strengthening and refining the voice. I sent for the book and then for a whole year I devoted a full hour every day—a fixed hour every day before lunch, except Sunday, to doing and learning what I should have learnt when I was a boy. I began with the breathing exercises and painfully went through exercise after exercise and got into the habit of practising even when walking along the streets of the city. I was serious now and quickly acquired the habit of deep breathing. Of course, I largely overcame my defects, but I still go through some of those articulation and other voice exercises every week. The exercises have benefited me not only in elocutionary ways, but also hygienically. When I see a man in the pulpit I usually appraise him critically by his posture and determine by his mannerisms, his visible self-consciousness, his grace and poise or his lack of them, whether he underwent any serious elocutionary training. There is no good excuse for much of what we see in the men and hear from the men who speak and read to us in our churches. Nor is it fair to blame the schools in which these men were trained. There may be elocution teachers who are not taking their business seriously enough. They probably tried hard and hopefully in the beginning, but indifference and unresponsiveness and lack of results have discouraged them. There are other teachers who are not taking their business seriously enough. There always will be. The fact is that the students are about as responsible as their teacher or professor, because they are old enough to work without needing to be driven with a whip, real or metaphorical, and they already know that their intended lifework is going to demand from them much public reading and speaking.

Assistant: You are getting off the real subject, Father, and you are not answering my question. Criticism of why things elocutionary are as they are, and how they came to be what they are, is interesting and might be made both spicy and bitter, but that would do me no good now. I should like to

know why my reading is as good as yours in an elocutionary way, as you admit, and yet not as effective as yours. There is a secret here that is baffling me.

Pastor: Possess your soul in peace a little longer, and we will get at the heart of the secret. Perhaps what I have said by way of introduction to my answer is not strictly *ad rem,* but sometimes the longest way around is the shortest way home. You know me well enough by this time to give me credit for not being a critic in the vulgar, faultfinding sense. For practical purposes I have made my own Matthew Arnold's definition of criticism as being "a disinterested endeavor to know and to propagate the best that has been thought and said in the world". As we have agreed to eschew idle gossiping and to devote ourselves to the serious discussion of some professionally helpful topic whilst we are smoking our after-dinner cigar, we have plently of time for going deeply and fully into this subject which is as interesting as it is important for us. To get at the best that has been thought and said about this subject, in the course of the world's history, I have to point out certain defects in elocutionary education and the causes of them. More guilty than schools and teachers are those who are afflicting us with their shortcomings as readers and as speakers. I am sure that our standards of elocution are not too high and that the people do not expect too much. Any average man, with proper training, can satisfy the requirements of the average audience. A few years ago[1] the Rev. John Talbot Smith published his *Our Seminaries,* in which he made some critical observations which provoked considerable counter-criticism. Yet he made some just observations on the subject of clerical education with which we can all agree. One of the points he made and in which I cannot agree with him is that "the method of presenting the Gospel to the congregation in an interesting fashion is purely mechanical, and can be taught and learnt like any mechanism".[2] Correct breathing and perfect articulation, and all that goes into the mechanics of elocution, will not enable a man to read the Gospel and to make the announcements after the manner which he describes there and holds up as a model specimen

[1] These conversations took place about twenty-two years ago.

[2] Edition of 1896, p. 117.

for reading. I most heartily agree and contend with Fr. Smith that any average boy or man who has the physical and mental qualifications for the priesthood is able to perfect his mechanism of expression to such a degree that he can be understood in any church with fair acoustics and by anybody with average hearing. He can train himself out of self-consciousness and bad mannerisms. He can acquire a dignified bearing. He can learn to speak as cultured men speak—pronounce his vowels correctly, make his consonants heard, master the standard usage of pronunciation, not excepting that of the Scriptural proper nouns, and yet he may still read and speak in a lifeless and unconvincing and sing-song manner.

Assistant: Well, if all these excellencies—and these are rare and not small excellencies—will not make a speaker effective, what will make him effective? You are long in coming to the point of my question.

Pastor: Yes, "longae sunt ambages, sed summa sequar fastigia rerum". Just a little more patience. I should like to have you realize how long the way to really good elocution and effective speaking is and how tiresome, and that schools and teachers are doing much if they only impress on their students the importance of good reading and the possibility for them of becoming effective readers, and if they acquaint them with the means for attaining to this "consummation devoutly to be wished". At school you may be trained into habits of taking pains with your elocution, and these habits will benefit you for life, but most of us have to fight certain kinds of laziness all our lives and keep on putting pressure on ourselves in order not to lose our painfully acquired good habits. Young as you are you must have found that you have to keep on taking pains with your elocution and with keeping your voice in fit form for your needs or—well, let me state the alternative in Horace's very telling words (II Sat. 3, 14):

> Vitanda est improba Siren
> Desidia: aut quiquid vita meliore parasti,
> Ponendum aequo animo.

Assistant: Please, Father, I "did" my Horace mostly with the help of a little pony. That is one of my regrets since I have been hearing you quote the old classics so often and always so aptly. What is the meaning of these lines?

Pastor: You must surely remember the "Sirenum voces et Circes pocula" from the story of Ulysses. The Sirens were enchantresses and you know how full the world has always been of animate and inanimate charmers. Laziness is one, and probably one of the worst of them. "Stop your ears to sloth's enchanting voice or lose the gains of past efforts and achievements." What I wished to say is that even the mechanical qualifications for good reading are something that can be lost by neglect. A reader or speaker requires continued exercising as much to keep his voice in good condition as to keep in fit physical condition generally. Teachers and schools might perhaps succeed in getting their students a little more interested in this subject, but when we become independent of school order and of school discipline and of examinations, we need some impelling convictions and some holy ambition to keep on with drills and exercise that are trying to school boys. And as no singer or artist can keep in form to do his best, much less become able to do better and grow in artistic feeling and understanding and expression, so no elocutionist, no artist, in reading, which is far more difficult than singing, at least on the intellectual side, can keep in fit form for the vocal exactions of reading and speaking without keeping up some of those qualifying exercises by means of which he developed the mechanical side of his elocutionary power. Therefore, our training schools should not be held responsible for the unsatisfactory performances of many of our readers and speakers. For the same reason it would be unfair to blame the seminaries of the country for the poor quality of some of the preaching in our churches. I have known young priests who were the prize and honor students of their schools, and of whom great things were expected, and who were able to make good these expectations, yet failed to become effective or even decent speakers. They became victims of the Siren Desidia, which is perhaps the most successful temptress of mankind. To some extent we are all seduced by her. We all might do more work and better work if it were not for the seductions and the charms of common laziness. Besides, most of us believe that we are very good readers and that in any case school-boy drills and exercises should not be expected of men. And I should not say that they ordinarily need to keep up a regular system of

elocutionary drills, but they should cultivate the habit of going through a few, to keep up their voice power and their other elocutionary accomplishments. Such drills can be gone through at almost any time and in almost any place, but the danger always is that when there is no definite time fixed for them there will be long interruptions until voice deterioration and other defects become marked. Those who have serious elocutionary disabilities—such as heaviness and slowness of tongue—may need a long, if not continuous course of self-training. They should spare no effort to improve their voice and their articulation to the limit of possibility.

Assistant: Is not this demanding too much from poor human nature and from priests who are often very busy and troubled by many things?

Pastor: I am not laying down laws for anybody. I am merely saying what might be done and what ought to be done to redeem our elocution from the defects and from the criticisms that are brought against it by those who have to stand it. There are men in our own ranks who are fearlessly and boldly finding fault with clerical elocution and who even have their criticisms printed. All this lay and clerical criticism is blessed if it wakes up some of us and shames us into making some definite and determined efforts to improve our elocution. And you know from your own experience how interested you can get in such things and what immense satisfaction you get out of them when you become conscious of a gradual improvement. Aside from this natural satisfaction which the Lord of nature has attached to all self-conquest and to all serious labor, there is the supernatural consideration that we are trying to fit ourselves to deliver the sword of God to the people in an impressive and effective manner. I do not mean to say now that mechanically perfect elocution will make our reading and speaking quite effective, but good mechanical elocution is a prerequisite for effective reading and speaking. And now I am ready to tell you the secret of effective reading. It is not very much of a secret, but you have been puzzled by it and I have promised to unravel the secret for you. However, as the time is up and our cigars are burnt out we will let the secret wait until to-morrow. Besides, I want to do a little thinking about it and perhaps put down a few points on paper. Writ-

ing always helps me to fix and to clarify my ideas. I am never sure of myself and mostly I fail when I attempt to speak without written preparation of what I wish to say. I have to talk to the two highest grades in our parochial school this afternoon and I am not going to attempt it without having sketched my talk on "Application" and selected the illustrations and stories I want to use to drive my lesson on industry home to these children. Some men can do very well in offhand talks of this kind, but I have so often done badly and disappointed myself and my hearers, young and old. *"Noscenda est mensura sui spectandaque rebus in summis minimisque."* A man must know his own limitations and always keep them in mind for his conduct.

Assistant: Father, I should like to put down the salient points of this discussion for my own use and perhaps for giving advice and encouragement to some who may seek help in this line and who may be willing to follow such directions. Will you please sum up the points?

Pastor: Certainly. I am willing to do anything to please and to help you. I would say, then: 1. Get a good text book —the best you can get. Here you see one that will serve you. It is the best that I know and I have learnt much from it and profited much by carrying out its directions and drills. Stick to one text. Several text books on the same subject do not mix well.

2. Make out a program. Specify how much time you will devote to this work and when you will take your prescribed dose of drills. Indefinite resolutions are usually worthless. When you have made out a reasonable and practicable program, stick to it.

3. Be sure to lay your foundation deep and well. Do not be in a hurry. Take plenty of time for your foundation. And put intensity into laying it. Master the correct way of breathing with the diaphragm. You cannot overdevelop articulation and distinctness.

4. You have some ungraceful mannerisms. One or two of them need to be eliminated and the others ought to be refined. Cultivate sobriety of gesture. You have been overdoing gesticulation. Too many even of the best weaken your elocutionary effects.

5. Never read anything in public without first having made sure of the pronunciation of every word. I shall have more to say about this to-morrow, but for another reason. The thing is to make sure of being correct according to standard usage. In particular make sure of the correct pronunciation of all Scriptural proper nouns.

FR. WALTER, O. S. B.

St. Vincent College, Beatty, Pa.

THE BEGINNINGS OF CLERICAL EDUCATION IN THE UNITED STATES.

A history of the education of the secular clergy in the United States from the consecration of John Carroll to that of the last bishop-elect is easily gleaned from published episcopal biographies or from material hidden in episcopal archives. The supply of the clergy is manifestly a chief responsibility of the episcopate. A narrative of seminary growth and development, therefore, taken from the lives and times of our bishops would be of exceptional historical value. Such a history would indeed be highly colored by the personality of a bishop, by the straitened circumstances in which he lived, and by problems of a local nature. Yet a more comprehensive treatment of the subject is possible. The history of clerical formation is, after all, especially desired for this country, since there are few aspects of Catholic life which would show so clearly the influence and wisdom of the legislation of the Council of Trent.

From the year 1563, the fundamental legislation for clerical training is the Tridentine reconstruction. For over three and a half centuries this conciliar enactment has directed the task of sacerdotal education. The progressive extension of the Gospel in America can be largely measured by the degree of fidelity to the basic instructions found in the wise provisions of the twenty-third solemn session of the Council. It is true that Trent's restatement of the entire dogmatic content of the Catholic Faith has become the point of orientation for all modern theologians; but the Council's disciplinary importance is hardly overshadowed by its dogmatic importance. Indeed, a bishop of that august assembly summed up the importance

of the Council by declaring that, had it accomplished nothing more than the new legislation for clerical training, it would, by that fact alone, have been preëminently worthy of praise for all time.

By 1500, the old ecclesiastical system of clerical education had completely broken down. Had this not been so, the multitudes of the common people would never have followed the apostates of the sixteenth century. The secularization of the universities and the consequent loss of spiritual life had produced a clergy infected with free-thought and irreligious tendencies. Contrasted with this result, the Tridentine legislation creates a problem which places upon the historian the task of explaining the rapid development of seminary training and its steady influence in the terms of this fundamental legislation. Such a presentation, of course, should be guided obviously by the directive provisions of the decree—provisions which may be classified under six *capita*: qualifications of students, spiritual training, faculty and students, general discipline, material organization, and maintenance.

The historical evaluation of clerical education in the United States in conformity with the Tridentine legislation, has not yet been written. To-day our seminaries approximate ideally to the conciliar enactments. But the interesting phase of the subject lies in the first half-century of episcopal jurisdiction, from Carroll's consecration in 1790 to the creation of a second ecclesiastical province in 1846, or, up to the first plenary council in 1852. That the Tridentine decree could hardly be operative in all its fullness from the beginning of clerical training in this land, politically severed from European antecedents, and ecclesiastically orphaned from century-old parentage, may be expected. But how far the various factors, racial, national, social, and economic, of the New Democracy influenced, favorably or unfavorably, the application of the decree; what degree of approximation was attempted and attained; the difficulties faced and overcome—are questions which promise rich material for an interesting volume.

The handful of priests found in the new Republic in 1789, when their first bishop was appointed, was largely European by birth, and almost entirely so in education. Bishop Carroll, himself, like his priestly confrères, had been trained in the

English seminaries on the Continent. The majority of these men had fallen under the Decree of the Dissolution of 1773, and the Terror at the end of the next decade overshadowed them in another land where freedom had come with horrors never before witnessed. Such influence must color men's thoughts and actions. Yet the emphatic inquiry is how far the Tridentine legislation on clerical training had been operative in Europe since 1563, and what its status was during the last quarter of the eighteenth century? In whatever direction the answer may point, there can be no doubt that the beginnings of clerical education in the new Republic were influenced to a considerable extent by these European conditions.

The first seminary in the United States was founded much later than might be supposed. Had it come earlier—like the secular schools of New England, whose teaching staffs were manned by Irish lay teachers, the victims of English Penal Laws—the first seminary might have had a faculty of Irish theologians. But by 1790, a new light that had been seen in Ireland revealed the dim outline of another epoch, and Irish scholars were needed for the problems of their own coming freedom. On the other hand, the loose ties, which seemed to bind juridically the colonial Church to London, discouraged any hope of recruitment in England. Even had Bishop Carroll, in order to procure English professors, hesitated to grasp a favorable opportunity, it would have been to act against his full knowledge of the imperative need in England to husband its Catholic strength. The French Revolution had closed every seminary in France, and exiled or scattered the theological faculties that had conducted them. Here was a golden moment for the bishop of a new nation, as he stood on the threshold of a promising era. Politically, the Father of the Nation was at the very moment similarly situated, since the great need of the hour was leaders: ecclesiastically, the Father of the American hierarchy realized that his first episcopal effort must be directed to the formation of an American priesthood. Opportunity rode the wings of destruction: what was France's loss was America's gain.

America's first seminary was to open its doors to French priests who had created tradition in this highly specialized field. They had but recently been the rectors, the spiritual

directors and the professors of theological science in the majority of French seminaries. They would bring to America the culture and learning of French ecclesiastics but, also, the practical ideas and knowledge of seminary organization and training. Respect for these pioneers in the work of clerical education has ever been enshrined in the hearts of hundreds of priests in the United States, and the results of historical research will not destroy that veneration, however much the historian of this subject will find it necessary to evaluate the historical factors which influenced the first teachers in American seminaries. The Tridentine legislation, like all the Church's laws, attempts to encompass the weakness and prejudices of humanity and to control them. In his study of the French Revolution, Hilaire Belloc remarks that if the French clergy found it difficult to accept the promised blessings of a democratic form of government and were inclined to cling to traditional monarchy, their hesitancy can be explained by the articles of the Civil Constitutions of the Clergy, as, at a later period, French Catholic antipathy for the Second Republic can be traced to the socialistic state monopoly of secular education. We can hardly expect a sea voyage, however long, to change so thorough a chilling of the affections for democratic institutions. We are aware, too, how vibrant was the New Independence in our own young nation. If the animus of the former subject for the mother country had lost its sting when freedom was once assured, there was still a stubborn unanimity, amounting often to naiveness, to discard the trappings and gestures of anti-republican régimes for the emphatic decorations of the new democracy. Webster was to de-anglicize the Dictionary, and Irving had still to prove himself a patriot by his Knickerbocker Papers: because a king had claimed supreme spiritual headship, Scotland rather than England was deemed the happier sanctuary for the consecration of the first Protestant bishop of the new Republic. In this fierce white-hot atmosphere of democratic first fervor, these early clerical educators opened their lecture halls and created the intimacies of institutional family life. Must not the student of history seek out the reactions of teacher and student alike?

But there were other influences at work that marked these men sons of Catholic France. The Fathers of Trent, if they were to profit by the Scriptural warning of the blind leading the blind, must have been grateful for the promise of Divine guidance. Were they not, especially the French bishops, the concrete result of that dangerous concession of royal episcopal nomination? Was it not French monarchy which held back the speedy introduction of the Tridentine legislation or trimmed to the king's taste whatever part of it that threatened the century-old blight of Gallicanism? The stuff that schisms are made of lay in Gallicanism. If to preserve religious unity, Rome remained timid before Gallicanism, the revolutionists of 1789 feigned to regard it purely as a national danger. Gallicanism was indeed a product of nationalism, and the champions of the heresy always presented a solid national front in the numerous conflicts between France and Rome. How the theological tract "De Ecclesia" was presented in the French seminaries can easily be inferred. What is of historical interest to us is to learn just what was the presentation of the same tract in the first seminaries of the United States.

The spiritual formation of the clergy is part of the subject matter of the Tridentine legislation. Naturally it should be so. Much more, we would be disappointed not to find the Council most emphatic on the subject of spiritual training. Olier and Vincent de Paul cloistered that side of clerical formation in their pioneer seminaries of France. The secularized establishments around the universities fell before these masters. And yet in the seclusion of a sanctuary of an Olier, there seeped in tendencies and theories that were later the object of condemnation of the Holy See. Jansenism maimed the religious life of those days for the simple reason that it was written into the theological texts of the seminary. The result was to cramp and to retard a robust spiritual formation. Had not Jansenistic principles clipped the wings of spiritual flight, the upward sweep of the new civic freedom in America might have flashed to the hearts of these French teachers as they touched on alien shores a mighty symbol indeed.

A history of clerical training conformable to the Council of Trent in the early decades of episcopal organization of the Church in this country, besides treating foreign influences

within the seminary, such as teachers, discipline, theological texts, etc., must deal with many domestic problems that the social, economic, and geographical developments of a vast new country were sure to bring. What will be plain from the very beginning of such a study is the impossibility of American seminary organization adhering strictly to the Tridentine legislation in its entirety. Whatever degree of departure from such conformity the sources may reveal, the real historical quest is also concerned with the analysis of the problems which had to be faced and with the consequent solution of them. In the new land, a European ecclesiastical fiscal system of benefices becomes a historical relic in the important consideration of how the early seminaries were erected and maintained: a rapid diocesan growth outsteps the uneasy development of episcopal finances. An urgent need of a more numerous clergy to serve an unprecedented increase of Catholic population presses insistently for a more elastic interpretation of fundamental law and sharpens, controversially, a distinction between quantity and quality in the effort to meet an essential necessity. The recruitment of sacerdotal vocations largely depends upon economic factors rather than upon the zeal of the priest in his periodic religious contact with the faithful. So fast is the growth and so transient the domicile of immigrants, lured on by the great expanse and promise of a virgin territory, that failures are registered. In Charleston, Bishop England, the Augustine of his days, founds his diocesan seminary that struggles for a short time and then closes forever. Others, anemic from the beginning, escaped a like fate by an infusion of purely secular students; a quasi-secularization of clerical institutes bolster up a precarious financial existence. The method was one of last resort, but shall we say it was exactly Tridentine?

In his *Vetera et Nova Ecclesia*, Thomassin has epitomized the legislative life of the Church in the long centuries that brought each its perplexing problems. Once the era of Apostolic zeal and the inspiration of living witnesses drew to a close, the story of the Vicars of Christ and their solicitude for the things of Christ begins. That story is often set in the warm realm of romance, but it is best kept in the cold world of legislative enactments. Theiner's *Histoire des Institutions* has

divided the same subject into three periods—up to the Carlovingian era, to and from Trent: Giovanni's *Storia dei Seminarii Clericali* has long been an authority. Degert, in his *Histoire des Seminaries Français jusqu'à la Revolution* (1912), has narrowed the subject within national boundaries, but has conveniently furnished a chronological contact with the beginnings of clerical education in the United States. Bricout's *L'Education du Clergé Français* (1922) is a present-day appreciation—a post-bellum review.

There is an abundance of source material at hand for an adequate historical treatment of clerical education in this country, especially for the most interesting period which begins with our first bishop and extends to the first provincial division. The archival depots at Baltimore, diocesan and seminary, and at Washington, the Georgetown College and Dr. Guilday's photostat Roman documents, are catalogued and accessible; the printed sources are chiefly in Shea and the Philadelphia Catholic Historical *Records* and *Researches*, as well as in the Leopoldine *Berichte* and the Propaganda *Annales*. Numerous special works include the diocesan histories and episcopal biographies, such as Dr. Guilday's recently published *Life and Times of John Carroll*. Among the secondary sources we must keep in mind several Catholic newspapers, the most valuable perhaps being *The Catholic Miscellany* (1822-1861). In several states and large cities there are now being edited valuable Catholic historical reviews.

E. J. F.

"EXCOMMUNICATIO LATAE SENTENTIAE" FOR PREDETERMINED VIOLATION OF THE "CAUTIONES".

Qu. According to Canon 2319, § 2, of the new Code, a Catholic who marries a non-Catholic after having entered an agreement that the children of the marriage should be educated outside the Catholic Church incurs excommunication "latae sententiae". May I ask your opinion on the following case?

Some twenty years ago, J. S., a Catholic woman, married a non-Catholic. The latter signed the usual "cautio" relative to the offspring, but the children born of the marriage were baptized in a Protestant denomination. When taken to task in the matter, both parties freely admitted that the Catholic spouse, before the marriage

took place, made a private agreement that the children should be Protestants; indeed the woman, though a regular attendant at Mass, has openly said that she hoped one of her boys might be a minister. One child was born after she had been informed that her action separated her from the Catholic fold by the aforesaid Canon. This last child also was baptized a Protestant.

Since the pact was made before the Code was promulgated, does the party referred to above incur the censure. If so, under what condition may she be absolved in serious illness? H. M.

Resp. In order to safeguard the faith and unity of Catholics the Church (Canon 2319, § 1) imposes upon delinquents four distinct censures reserved to the Ordinary. These censures are explicit determinations of the former censures contained in the Bull *Apostolicae Sedis* directed against those who aid and encourage heresy. The first of these has reference to marriage before a non-Catholic minister, and need not be considered here.

The second censure is directed against those who "enter marriage with an explicit or implicit agreement that all the children or any child of the marriage shall be educated outside the Catholic Church". The censure is incurred not by the agreement itself but by the celebration of the marriage after the agreement has been made and while it is still in force. Thus persons entering such an agreement after the marriage would not incur the censure. It is clear that J. S. has not incurred this censure even if the iniquitous agreement perseveres or has been renewed since the promulgation of the canon; for it is a censure incurred only at the time of the marriage when, as the case assumes, the "cautio" or agreement to have the children brought up in the Catholic faith was signed by both parties to the marriage contract.

The third censure is incurred by those who "knowingly presume to present their children to non-Catholic ministers to be baptized". It is incurred only when the law is violated with full knowledge of the law and the censure, with deliberate intent to violate the law (Can. 2229). J. S. might be free from this censure under two suppositions—ignorance, or fear. Ignorance cannot be alleged, since she has been informed of the censure. There may be "ignorantia affectata", she having some unofficial knowledge of the censure but at

the same time determined not to inquire into the precise truth. On the other hand she may have acted under compulsion or fear of her husband without really being desirous of acting as she does. Unless this be the case, that is to say, if she acts with full knowledge and consent, and without constraint has her child baptized by a Protestant minister, she has incurred the above censure.

An additional censure is incurred if she is responsible for the education of her child in a religion other than the Catholic (n. 4). This censure covers the apparent deficiency of n. 2. In case of serious illness, which presupposes the danger of death, any priest may absolve her from the above censures through the faculties granted in Canon 882, provided she is penitent and promises to repair, as far as possible, the scandal that may have been given (Can. 2242, § 3).

It is not necessary to have recourse to the Ordinary before or after the absolution. The priest from whom the absolution is asked is the sole judge of the disposition of the penitent. The "periculum mortis" must not be confused with the "articulus mortis". D'Annibale, who is a safe guide to follow, declares that the "periculum mortis" is present when recovery and death are equally probable alternatives (Comment. in Const. *Apost. Sedis*, 22). The "articulus mortis" assumes that recovery is out of the question.

FURTUM IN PAUPERUM FAVOREM.

Qu. Bertha, a trusted secretary of a very wealthy employer, knowing of the dire necessity of a poor widow who is obliged to support several very young and helpless children, is moved to pity and from time to time takes money from her master to bridge over the needs of the mother and orphans. She does not wish to speak to her employer for fear he might not understand or sympathize with the particular poor whom she is assisting. On the other hand she has no desire to be dishonest or to profit by the action personally, apart from relieving distress. After a time she resolves to leave the world and enter religion. Later on she becomes troubled in conscience and, having been admitted to the novitiate, asks whether her previous action obliges her to leave and work in order to make restitution to her former employer, who, because of the immensity of his wealth, neither needs nor looks for the money

(since he is ignorant of her acts) which amounts in all to probably a thousand dollars.

Resp. There is no question among accepted moralists but that Bertha's action is unlawful, if she deliberately took her employer's money, even in small sums, to relieve a poor person not in extreme necessity, whether or not she foresaw that the amount would reach eventually a large sum as in the present case. Any other judgment would allow the way to practices which, however well meant, would disturb social order and destroy the sense of right and justice. The employer suffers indeed no injury, and by reason of his wealth is obliged to exercise charity toward the poor. Yet it belongs to him to determine the object and disposition of charity which his wealth permits him to dispense.

On the other hand, the needs of the poor, especially helpless children, permit in self-defence the appropriating of what belongs to another and what that other does not himself need. This is the lawful communism dictated by the claim of extreme need and the preservation of God-given life and the things that sustain it. The extent of that communism is limited to what is required for the sustenance of life.

As there are degrees in what is called by moral theologians extreme necessity, so there are degrees in the right to appropriate for oneself or others in need that which ordinarily belongs to another. Bertha, trusted by her master, interprets him in a sense as not unwilling to give what the law of charity demands from him, though she is afraid that she should not be able to make the demand sufficiently plain and dare not leave the matter to his worldly judgment. The fact that he does not miss the money, that he exercises no detailed control in his trust which would prevent her taking what she would give to the needy, is at least an indefinite consent, though a negative one. What prevents Bertha from telling or asking him is not the d·e to steal but the shrinking of a sensitive person who knows that it demands argument and plausible reasoning which she finds herself unwilling to undertake. Hence even if there were no question of extreme necessity in the case of the poor, the use of a moderate sum for their relief from his large wealth can hardly be held to be *invito domino*. Commutative justice

is in no wise violated, while charity, a precept for the wealthy, is served. Such are the conditions under which St. Alphonsus, Lugo, Sporer, and other approved moralists would declare Bertha free from the obligation of restitution or from sin. The fact that she herself chooses a life of perpetual poverty in the pursuit of perfection is a clear argument of good faith; and now that she has pledged herself to such a life by entering the novitiate, at least initially, she has acquired the better part which frees her by personal poverty from any obligation or compensation.[1]

CELEBRATING MASS WITHOUT FASTING.

Qu. May a priest at any time say Mass after deliberately breaking his fast, even though he pleads physical weakness and a wish to give opportunity to a congregation which would otherwise be without Mass, on a holiday of obligation. I know sometimes permission is given in the case of bination by a recent indult. But what is in question here is a single Mass where a priest owing to the lateness of the hour or other cause finds it difficult to keep fasting without a risk that he may collapse during the Mass.

Resp. Apart from extraordinary circumstances which demand the saying of Mass without the prescribed ecclesiastical fast, and in which the personal interest of the priest is not a leading motive, the Holy See grants dispensation from the fast in cases where grave and reasonable cause is presented through the local bishop. In some mission districts where there are but few priests, who have to serve in widely distant and laborious conditions, the Ordinary obtains faculties from the Sacred Congregation (Holy Office) for a number of cases allowing him to dispense at his discretion. P. Creusen, S.J., (*Nouv. Revue Théol.*, March, 1924) directs attention to the fact that the Holy See has thus far strictly limited the actual concession of such faculties to priests in missionary or pastoral service, apparently demanding that valitudinarians and priests alleging only personal reasons should apply directly to Rome for the desired dispensation.

The conditions required in every case are:

[1] See, among other authorities, Prümmer (*Theol. Mor.*, Vol. II, art. 3), who quotes sources.

1. actual necessity or benefit of the faithful, independent of the personal need or benefit of the priest;

2. any nourishment taken, merely for the purpose of strengthening the priest for the act of celebrating Mass, is to be restricted to liquid food only; and excludes all intoxicants;

3. avoidance of scandal such as would leave the impression that the priest is acting in disregard of the law of the traditional ecclesiastical fast.

Such is the tenor of the general indult given by the Holy See under date of 22 March, 1923.

THE LITTLE ROSARY OF ST. ANTHONY.

Qu. Is it permitted by the rules of the liturgy to recite the little rosary of St. Anthony of Padua publicly during Benediction. Many come to our little church every Tuesday to honor the saint and beg favors from God through him. I am not certain regarding the precise meaning of the thirteen beads or the manner of saying them, but as they are used for prayer by a number of the people I should like to have them said and properly understood by the entire community when we are in church at exposition of the Blessed Sacrament. Will you give some light as to the signification of the thirteen beads; how they are to be recited, or how the mind is to be engaged during the recitation, and whether the devotion has the approval of the Church? P. A.

Resp. The thirteen beads composing the so-called rosary of St. Anthony of Padua correspond to thirteen invocations of an indulgenced form of prayer found in the *Raccolta*, and much in use in Franciscan churches in Italy and France. They suggest thirteen separate ills from which deliverance or protection is asked through the saint's intercession and merits. Our English version of the *Raccolta* (Benziger) has a rythmic translation which readily lends itself to public recitation in church; the invocations quite clearly express their meaning.

There is no rule against reciting publicly such prayers in the vernacular before the Blessed Sacrament, so long as they are approved and not made to take the place of the liturgical chants prescribed for Benediction.

MISUSE OF RAILROAD PASS.

Qu. Maria comes to confession and says that she is a private nurse for Titia. Titia is the invalid wife of a man who has a one-thousand-mile railroad pass for his family, consisting of himself, his wife and daughter. Titia makes a five-hundred-mile trip and, as her poor health will not allow her to travel alone, she takes Maria along with her, Maria using the pass and posing as the daughter.

1. Is Maria bound to restitution? Would Titia be bound to restitution?
2. What is the morality of using another's railroad pass?
3. What is the morality of stealing a ride on a freight train?

Resp. 1. By a ruling of the Interstate Commerce Commission (95c) "the word family (on a railroad pass) includes those who are members of and who habitually reside in the household of the person eligible to receive family passes, including household servants when travelling with the family or with any member thereof". In response to a later query as to trained nurses (ruling 417) it answered: "The Commission affirms its definition of the term families as contained in Conference Ruling 95c." It may thus be safely deduced that a trained nurse is included in the term "household servants", and hence neither Maria nor Titia have any obligation to make restitution.

2. To use another's railroad pass is to deprive the railroad company of a fare to which it has a strict right, and restitution should be made, in a suitable way, such as by purchasing a ticket and destroying it (Sabetti, 495-8).

3. A person who steals a ride on a freight train does not make use of the facilities for travel which the railroad company places at the disposal of the public for a fixed price. He does not sin against justice. He violates the civil law by trespassing on the property of another, and may sin against the obligation of charity to himself by needlessly exposing himself to danger.

NUPTIAL MASS IN ADVENT?

Qu. Is it allowed to marry persons at Mass during Advent? Evidently it is not permitted to say a nuptial Mass and give the nuptial blessing; but there are cases where a priest appears to evade

the law by introducing the couple into the sanctuary, and marries them just before Mass. Then he says the Mass of the day, leaving aside the nuptial blessing.

Resp. The solemnity which the Church forbids during the "tempus clausum" includes the nuptial Mass and the nuptial blessing, as found in the missal. The simple celebration of marriage may take place, according to the common law, at any hour, and there is no prohibition with regard to the celebration of Mass immediately afterward, except in the case of mixed marriage (*C.J.C.*, 1102 § 2).

We read in Van der Stappen (II, 308): "If the contracting parties, where marriage cannot be blessed because the woman has already been blessed in a previous marriage or because of the 'tempus feriatum', earnestly desire that Mass be celebrated immediately after the marriage ceremony, some other votive Mass is said, according to their devotion, if the rubrics permit a votive Mass to be said; otherwise a Mass is said conformable to the office of the day."

THE FIRST LESSON IN THE OFFICE OF ST. CYRIL OF JERUSALEM.

Qu. My Ordo and Breviary tell me that on Tuesday, 18 March, feast of St. Cyril of Jerusalem, the Lessons of the first Nocturn are "Fidelis sermo". My neighbor who knows things says that it should be "Sapientiam" and that it is so in some of the Breviaries. Which is the correct reading?

Resp. In the typical edition of the Roman Breviary the rubric for the Commune Doctorum reads: "Omnia de Communi Confessoris aut Pontificis aut non Pontificis juxta qualitatem festi, praeter sequentia." Among the "sequentia" are the Lectiones I Nocturnae *Sapientiam.* The rubric on the feast of St. Cyril of Jerusalem confirms the rubric of the Commune Doctorum.

Formerly the Lessons of the first Nocturn for St. Cyril of Jerusalem, like those of SS. Ambrose, Peter Damian, and Peter Chrysologus, were *Fidelis Sermo.* There are twenty-three Doctors of the Church at present in the Calendar of our Breviary. If any of their feasts occur in Lent, at Quarter tense, or

Feria II of Rogation, when the ferial lessons are "in Evangelium", the rule is that the first lessons of the feast are "De Communi". There are other instances, like that of St. Hilary or St. Basil, the first Lessons of whose feasts were formerly taken from the "Scriptura occurrens", which now follow the general rule and take *Sapientiam.* For St. Leo I. the first Nocturn is Epistola I. B. Petri Ap. (Dom. V post Pascha).

CARRYING THE BLESSED SACRAMENT PROCESSIONALLY.

The Bishop of Bergamo has recently asked of the S. Congregation of Rites whether the Blessed Sacrament might be carried processionally in a carriage drawn by horses or in an automobile, constructed with a triumphal baldachino and festooned, under which the priest kneeling guards the monstrance, in cases where the route of the procession is a long one, as at the conclusion of Eucharistic Congresses.

The answer is "Negative in omnibus, et ad mentem" (28 Oct., 1923). In explaining the *ad mentem* the Secretary of the Congregation reminded the Bishop that at the last Eucharistic Congress in 1922 at Rome there were no carriages in the procession but everything was observed as prescribed in the *Caeremoniale Episcoporum* (ib. II, cap. 333), de Processione SS. Sacramenti in Festo Corporis Christi, implying that the same precedure is to be followed elsewhere under similar conditions.

PROPER TITLE OF CATHEDRAL RECTOR.

To the Editor, THE ECCLESIASTICAL REVIEW:

In the March and May numbers of the REVIEW the question is discussed as to the title to give to the priest in charge of the cathedral parish.

May I suggest that *Plebanus,* anglicized Pleban, might be the proper title. In Holland the pastor of the cathedral is called Plebaan. (Cf. *Kirchliches Handlexicon,* II. 640, Leutpriester.)

In Germany the dignitary is called a Domprobst; we might call him in English, Provost.

REGINALD YZENDOORN, SS. CC.

Honolulu, T. H.

Ecclesiastical Library Table.

RELIGIOUS INSTITUTIONS AND BIOGRAPHY.

The influence of religious women in the propagation of truth and virtue which is foreshadowed by their fidelity on Calvary is continuously demonstrated in the individual lives and the common activity of our nuns. Even to the worldly-minded there is a beauty and a grace depicted in the ordinary "Sister" that attracts while it inspires reverence. This is quite distinct from the varied and vital service of our religious as teachers of the young, nurses of the sick, guardians of the aged, or mothers and protectors of the wayward and errant. But it gives to these works of mercy a stamp of superiority, a kind of diploma of nobility, rarely duplicated in the secular services of charity. It is the holy rule, not merely an organized discipline, which raises the action of the true nun above the well-trained efficiency of the professional woman, by a tranquillity of order, a foresight of love which realizes in its wards or in the sufferer the image of Jesus, Holy Child, or Spouse, to be cared for with affection rather than from a mere sense of duty.

The religious orders, like the flowers of the field, serve manifold needs, nourishing, healing, edifying the children of men. We have in the United States alone about two hundred different observances, trained and devoted to answer the call of charity in thousands of communities. The best of their work is not advertised to the world. The central dynamos whence flow light and power though the wire-system of the communion of saints, are the contemplatives. With them are found in close association countless agencies of active charity and service. This service is distributed harmoniously throughout the length and breadth of the land.

Of this Fr. Daniel A. Lord, S. J., gives us a pleasantly colored illustration in *Our Nuns*.[1] It is a book in which he presents a series of fifteen pictures drawn from life in a Foundling Asylum, an Orphanage, a Negro school, Boys' and a Girls' Training school, a Girls' Academy and College, a Hospital, Asylums, and a Convent of Contemplatives. These scenes re-

[1] Benziger Brothers: New York, Cincinnati, Chicago.

present typical centres of religious activity in such a way, as both to awaken vocations to the convent and to interpret them to the outsider without the didactic formalities that characterize purely historic accounts of religious foundations.

A knowledge of religious aims as pursued in monastic institutions is conveyed in the form of an epic of twenty-five distinct cantos in *Corvey Abbey* by Maximilian A. Muegge. It is a free though versified translation, "'a lyrical Epopee", of F. W. Weber's famous *Dreizehnlinden,* "thought into English verse". Fifty years ago it made its way at once into German literature as a classic, and since then it has run into more than 250 editions. Many critical commentaries and artistic (dramatic) interpretations have appeared, and an English translation was announced years ago but failed until the present admirable version came to make known this masterpiece of lyric and epic expression of religious thought. It is the story of life in the Benedictine Abbey of Corvey in northern Germany in the ninth century, when Frank and Saxon civilization began to be merged into a unit under religious influence, without eliminating racial and national differences. Here Widukind wrote his *Res Gestae Saxoniae* in the days of Charlemagne. Here St. Ansgare and a host of missionaries who evangelized Scandinavia and northern Europe received their training and impulse. The abbots of the monastery were princes, for generations, and its teachers were the preservers of Roman learning. To-day its stately ruins are a secularized monument. One must read the poem to get a proper estimate of its high value as mingled poetry and religious history, in this noble example of Benedictine living.[2]

It was a Benedictine, a nominal abbot commendatory, later Bishop, Henry de Maupas du Tour, who conjointly with Père Medaille, S. J., called into active life about the middle of the seventeenth century the Congregation of St. Joseph which subsequently settled at Carondolet and whose history is told by Sister Mary Lucida Savage, member of the Missouri community. These Sisters were the first, almost stimultaneously with the Vincentian Order of Charity in France, to mark the establishment of active religious orders of women on the pattern of the Order established a century earlier by St. Ignatius

[2] B. Herder Book Co., St. Louis, Mo., and London.

Loyola for men. Hitherto women had confined their labors in the religious profession to cloistered service. St. Francis de Sales, in establishing the Visitandines, had sought to extend the sphere of nuns to the ideal of the Bethany home with Martha and Mary serving Christ and the Apostles. He met with obstacles which later his friend, St. Vincent de Paul, found a way to overcome by permitting the Sisters of Charity to make their first annual vow. This was in 1642. Eight years later the Congregation of Sisters of St. Joseph took form at Le Puy, the episcopal city of ancient Velay in France. Records of the early superiors were unfortunately destroyed during the French Revolution, which supressed the order in 1794. In 1807 it was restored and after some years of rapid extension throughout France sought a favorable and wider field of action in America. Mother St. John Fontbonne had been made superior of her convent in Monistrol while still a young nun in 1785. At her death in 1843 she had a record of having been instrumental in founding two hundred convents. From Lyons in 1836 she sent her first foreign mission to the province of St. Louis in America. Soon new foundations were made in Philadelphia, Minnesota, Canada, Virginia, and New York, partly under separate government, owing to new diocesan conditions. The marvellous progress made by the Sisters of St. Joseph is well brought out in this history of the Carondolet Congregation which is written in a scholarly style with abundant historical references that show careful research.[3] In connexion with the above work which deals with the St. Louis centre and its immediate offshoots throughout the United States the reader will find additional information in a reprinted *Life of Rev. Mother St. John Fontbonne,* translated by a Philadelphia member of the Community from the earlier biography by the Abbé Rivaux.[4] It shows that the order extended through its different congregations not only to all parts of Europe, North and South America, India and Africa. A charmingly illustrated Album of *Mount St. Joseph Convent* and Collegiate Institute at Chestnut Hill, the Philadelphia mother-house of the Le Puy foundation, and established in 1858, gives some idea of the scholastic appointments in the leading institutions of the Sisters.

[3] B. Herder Book Co., St. Louis, Mo.

[4] Benziger Bros., New York, Cincinnati, Chicago.

A third volume of *The History of Mother Seton's Daughters,* two earlier volumes of which appeared in 1917, and continuing the account of the Sisters of Charity of Cincinnati (1809-1923), carries on the story of a most remarkable American institution of organized charity for another quarter of a century or a little beyond (1870-1897). Sister Mary McCann, who to her previous work as a literary historian of the important phases in the Catholic life of our country adds the academic trait of a careful annalist, together with a literary style which marks her as a poet, has done credit, not only to her order but to the output of Catholic history of the United States. The records she offers are replete with information not only about Mother Seton's Daughters but also about important ecclesiastical and civil personages who have contributed to the upbuilding of the Church in the New World.[5]

From the same firm come two equally stately volumes, giving life-like portraits of two noble women who illustrate the contemplative spirit of religion on the one hand and its active teaching apostolate on the other. The first of these is shown in *The Life of Jeanne Charlotte de Bréchard* of the Order of the Visitation (1580-1637) by the Sisters of the Visitation at Harrow (England). She was associated with and in a way trained to the spiritual life by St. Francis de Sales and St. Jane Frances de Chantal, whose work she was destined to carry on in harmony with the foundress, though she was called to heaven before her spiritual mother. We have a number of excellent French biographies of Jeanne Charlotte, whose canonization process was begun simultaneously with that of St. Jane de Chantal more than two hundred years ago. But there has been thus far no biography in England. The subject has gained fresh interest now that the Holy See has begun anew the introduction of her beatification process, and the story of her time is full of associations with great men and women who built up a system of spiritual and religious life especially suited to our times.[6] The other volume is *The Life of Mère St. Joseph,* Co-Foundress and second Superior General of the Institute of Sisters of Notre Dame of Namur, by a member of the same Institute. Here too we have a group of saintly

[6] Longmans, Green and Co., New York and London.

[5] Longmans, Green and Co., New York and London.

women depicted for us, lilies, as it were, grown out of the soil drenched with the blood of the French revolution. Julie Billiart and this first postulant, daughter of Viscount de Bourden, consecrated themselves at the Mass of P. Varin on 2 February, 1804, to the service of Christ in the education of girls. Though the writer follows closely the account of a French biography published in 1920 by L. Techy-Tomme, the version bears the stamp of originality in style and adaptation. The volume forms a noteworthy addition to our history of education as well as to that of modern religious foundations.[7]

Père Hamon, S. J., is an expert biographer, and his studies during the last twenty years have explored the secret ways that lead to the love of the Sacred Heart. The biography of *Blessed Margaret Mary* issued by him in 1907 is now (1923) republished under the title of "Saint" with the documents of canonization added and the account of sources with detailed relations of Louis XIV somewhat modified. In this new form the life of this Saint is made the introductory of a series which justifies the title *Histoire de la Dévotion au Sacré Cœur,* to be completed in five volumes. Those who are especially interested in the period of the Church's activity in France to which most of the biographies already mentioned refer, will find additional information and edification in the same author's *Mère Marie de la Providence* (1856-1871), *Mère Marie du Sacré Cœur* (1871-1877) *Mère Marie de la Miséricorde* (1877-1909) of the Society *Les Auxiliatrices des Ames au Purgatoire.* P. Hamon's *René de Maumigny* sketches a vivid picture of a Jesuit writer, preacher and director of souls, who witnessed the end of the late war in France.[8]

A biography of particular interest to priests is that of the French nun *Mère Louise Marguerite Claret de la Tour,* published under the title *Au Service de Jésus Prêtre.* A native of Brittany, she had entered the Visitandine Order in 1890. When the communities were suppressed in 1906 she with her nuns went to Revigliasco. Something made her realize that the apostolate of the priesthood was a power that would withstand the political efforts, which were then working in France and Italy, in an effort to destroy the influence of the Church

[7] Longmans, Green and Co., New York and London.

[8] Gabriel Beauchesne: Paris.

and religion. The bishop of the diocese, recognizing her extraordinary gifts of observation and of literary expression, urged her to write out her reflections and ideas of constructive activity. In 1910 appeared anonymously a book, *Le Sacré Cœur et le Sacérdoce,* which stirred the clergy of France to the realization of their forces if these were united in the spirit of Christ and His Apostles. The unknown author was requested to formulate statutes and an appeal for a priestly union under the name *L'Alliance Sacérdotale* with the adjunct "des Amis du Sacré Cœur". Meanwhile the author, our cloistered nun, conceived the design of establishing a new religious institute typical of the prayerful assistance which the friends of Christ give to the priesthood. The new foundation at once received the approbation of the Holy See under the patronage of Cardinal Gennari, Prefect of the S. Congregation of Council, and since 1914 is known as "L'Institut de Béthanie du Sacré Cœur". In the following year Mother Louise Marguerite de la Tour died at the age of forty-seven; but like St. Catherine of Siena she left her impress on the Church of France and beyond. The present biography is partly historical and autobiographical from notes and diaries of the nun, partly a series of reflections on the main work of her life which is to be completed in two additional volumes. A brochure (55 pp.) *L'Alliance Sacérdotale Universelle des Amis du Sacré Cœur, son origine, son ésprit, son organisation,* is simultaneously published.[9]

A kindred beautiful spirit of religious zeal and noble self-sacrifice is portrayed in the *Memoir of Mary Elizabeth Towncley* (1846-1922), known in the order of the Sisters of Notre Dame de Namur as *Sœur Marie des Saints Anges.* She belonged to one of the oldest English noble families, the Towneleys, who were proprietors of the "Tunleia" estate from before the thirteenth century, and who kept the Catholic faith all through the so-called Reformation period, which carried not a few martyrs for the faith into the family register. On her mother's side she had a similar distinguished pedigree in the Tichborne family. Under the direction of the Jesuit Fr. Clare of St. Asaph's she entered the congregation of Notre Dame at Namur. Later on she returned to England and as

[9] Pierre Marietti: Turin.

Provincial of the Order founded the English novitiate at Ashdown Park, Sussex, in the diocese of Southwark, where the Sisters had already schools at Clapham and Battersea. The story of her life adds a fresh chapter to the virtues of Blessed Julie and her daughters of Namur.[10]

To the same period belongs *A Carmelite of the Sacred Heart—Mère Marie de Jésus,* Foundress of the Carmel at Paray-Le-Monial (1853-1917), a translation of the French life, published a year earlier. Here too we have historic records connecting Elizabeth de la Trinité (whose edifying biography has already been published) with the present foundress, who was a Mercier (of Dijon) and a friend of Cardinal Perraud and Père Valée, who adds his personal recollections to the account Englished by M. E. Arendrup.[11]

A different story of religious life is told in *The Life of Mother Clare Fey.* Here the individuality of the Foundress who called into existence the Congregation of the Poor Child Jesus is wholly merged in the work of her institute. We see withal a very lovable woman's charity reflecting the dream of her childhood. One day the little girl of ten met a beautiful boy, poorly clad, looking pleadingly out of hungry eyes at her in the streets of Aix-la-Chappelle. Moved and wishing to help him, she asked his name and address. He answered, "I am the poor child Jesus," as he pointed to heaven, and then disappeared. Her teacher at school was Louise Hensel, the poet who brought back to the Church, after her own conversion, Clemens Brentano, the interpreter of Ann Catherine Emmerick. This young woman knew how to awaken and foster in the children of her school the spirit of sacrifice and self-effacement. Out of that teaching Clare Fey's dream was woven into reality. The Kulturkampf in Germany drove her into Holland. She took her little orphans, with their dolls in their arms, across the border to Simpelveld, where a home had been offered her in a deserted spot. With the aid of other young women animated by her spirit of devotion, their mud habitation was soon turned into a paradise for the little ones. Amid suppression, persecution and poverty the society soon grew. Houses were opened all over Holland and Belgium,

[10] Benziger Brothers: New York, Cincinnati, Chicago.
[11] Benziger Brothers: New York, Cincinnati, Chicago.

and back the nuns went to Germany. Thence to England. The Archbishop of Birmingham tells of the brutal bigotry that for a time pursued them there; but the present foundation at Southam in Warwickshire speaks of abundant blessings and a large harvest of new-born charity to the children of the poor under the care of St. Leonard. The Order numbers nearly two thousand members, devoted to all grades of educational and charitable care of children.[12]

From an Irish Passionist Father, Philip Coghlan, we get a short life of *Gemma Galgani,* a Tuscan child of the Passion who died in the odor of sanctity at the age of twenty-five. A victim of contemplative love of Jesus, she became a regular ecstatic and was privileged to receive the stigmata of the Crucifixion. The facts of her life are vouched for by the late Fr. Germano, Consultor General of the Passionists, who was her spiritual director.[13] *Louis Manoha,* translated from the French of the Abbé Bessières, by Fr. I. Domestici,[14] is the story of a saintly little boy in the south of France who died the day after Christmas in 1915. At six he resolved to be a priest, if God wanted him, and meanwhile he prepared himself by a touching spirit of prayer and self-discipline to become worthy of the call. The children of his native place still put lilies on his grave.

Among shorter accounts of religious communities recently issued are *The English Dominicans* (1221-1921) *"In Literature"* by Edwin Essex, O. P., and *The Sisters of Jesus and Mary in India*[15]. *Maryknoll at Ten,* by Fr. William Stephens Kress, tells of the call of the Foreign Missions through Fr. James Anthony Walsh, which has been so successfully heard and answered in the establishment of the Maryknoll seminary with all its helpful adjuncts. The Central Verein[16] appeals to Americans for interest in the Negro missions through a brochure on Blessed *Martin de Porres,* Dominican Tertiary who died at Lima (Peru in 1639) and who was beatified in 1837.

[12] B. Herder Book Co., St. Louis, Mo.

[13] Benziger Brothers: New York, Cincinnati, Chicago.

[14] The Stratford Company: Boston.

[15] Catholic Truth Society: London.

[16] St. Louis.

Manual for Novices,[17] is apt to prove an excellent guide to novices in any religious commmunity. It deals not merely with vocation to a particular order, but keeps in view the aim at perfection in heeding the call to a service by religious vow. It points out the way of avoiding the pitfalls that endanger its proper appreciation before and in the novitiate. It enters into the exercises of prayer, charity, labor, by which the religious life is sanctified, and for which the novice requires special direction. The lessons are given in brief words, and are well sustained throughout by adequate and appealing reasons. One learns how to meditate, how to keep in God's presence, how to purify personal motives, how to persevere, and how to become a help to others in the effort at sanctification.

An introduction into the religious life in the form of a story is apt to be more fruitful in eliciting dormant vocations than a didactic or ascetic treatise on the subject, since the latter is likely to be read only by those already disposed to accept the call. Such is *Within the Enclosure* by Hester Delgairn.[18] It portrays the conditions that ordinarily attend the initial life of a novice—that is to say, the difficulties, doubts, disappointments, also the exaltations, victories, and abiding consolations that make up the religious ascent. We get a fair survey of the various phases of the spiritual evolution which a soul, striving after religious perfection, goes through in the active, contemplative, and mystic life according to the divine urging to utilize and improve the particular intellectual, moral, physical gifts of the individual. There is much wisdom that appeals not only to the religious by call and disposition, but to the dwellers in the world, who can heed a warning or a counsel to support those who hunger after the higher things. But the chief lesson of the story will come to those who, having been called, lose their way for a time yet have the grace to return to the garden enclosed, and find there their final rest and true peace amid the Spouses of Christ.

Out of Many Hearts is a collection of thoughts on religious vocation by a member of the Congregation of the Holy Cross.

[17] Brothers of the Sacred Heart, Metuchen, N. J.

[18] B. Herder Book Co., St. Louis, Mo.

Brother Aidan stretches out a friendly hand to invite young manhood to follow Christ, not in the service of the sanctuary at the altar, but as humble disciples whose labor is to lighten the burden of the toiler and sufferer, and to teach those who sit in the shadow of death. To this end he has gathered gems of divine wisdom from many sources, chiefly the inspired words of Scripture and the interpretations of them by holy men. The intent is to move to the adoption of the sweet yoke of the Master who sends His disciples to teach, brother-like. The writer explains the obligations, answers possible objections, and pictures the happiness that comes with harking to the voice of Christ. The book answers a very decided need and will help pastors to elicit or multiply vocations to the most noble calling of Christian teachers who strengthen the arms of the missionary priest.[19]

Cardinal Gasquet's *Religio Religiosi,* published originally in 1916, explains in a clear and attractive way the scope as well as the object of the religious life, and is a manual to be read and re-read by religious, especially juniors who need to be strengthened in the appreciation of their holy calling.[20]

[19] Congregation of the Holy Cross: Notre Dame, Ind.

[20] P. J. Kenedy and Sons: New York.

Criticisms and Notes.

GRATRY. A Cura di Angelica Marrucchi. Milano: Società Editrice "Vita e Pensiero". Collezione diretta da Giovani Minozzi. Pp. 384.

If the purpose of an edifying biography is to create admiration in the reader and at the same time to furnish reasons and incentives for self-correction, guidance in the actual business of life, and imitation, we shall find the best models in isolated instances of Patristic writing and in the narratives of uncanonized heroes of our own critical and realistic age. St. Jerome, writing of St. Paula, calls God to witness that in his account of the saint he has said nothing by way of graceful exaggeration or of flattery.[1] "I shall speak as a witness who says nothing but truth." Among excellent recent Lives, we have that of Archbishop Manning and of Mother Jane Stuart, to take two typical examples, which bear the stamp of all-sided candor. Altogether the truest historical sincerity is typified in the biographies of the Scriptural heroes, by writers who have the endorsement of the Holy Ghost. The saints of the Bible are of a kind that is adaptable in outline and principle to all times and all conditions of human life: this cannot be said of the biographies of the greater number of bishops, religious or seculars, since they appeal to us chiefly in the respective spheres of their particular vocations.

If we limit our observations to the biographies of priestly character, an all-round model (not often found among the clergy) of sacerdotal activity, with a high degree of efficiency which creates the flair of imitation, presents itself in the French priest Père Gratry, whose history is here reviewed.

There is no biography in any sense complete, in English, of this priest, who was not only a thinker, a teacher of future leaders in his own country and beyond, an apologist and preacher of most convincing eloquence, but a writer who, combining the gifts of the philosopher and poet, was able to address to his generation an appeal that drew men to the love of truth. Not only his immediate pupils, at the Oratory or at the Sorbonne, admired and followed him, but the great minds of the French Academy who by a strange irony of fate had elected him to the seat once held by Voltaire, were of one mind as to his power and genius of attraction. Of the few who have written of him during the last decade, and who had a personal memory of him, the abbé Augustin Largent could say, "Vir-

[1] Testor Jesum et sanctos ejus me nihil in gratiam, nihil more blandientium loqui, sed quid dicturus sum pro testimonio dicere.—*Hieron. Epist.* XVI, n. 2

gilium vidi tantum", though he had lived with others of giant intellectual and moral stature. The two Perrauds, Adolphe and Charles, were Gratry's pupils; so were Henri Perreyve, Louis Lescœur, and also Manning in a different yet directly personal way.

But there is a phase in the abbé Gratry's life which makes him with a particular significance, and emphatically, a teacher for our time. More than fifty years ago it was he who laid the foundation of an international League of Peace the principles of which were shared by men of political views widely apart. Had the appeal been heeded by those with whom rested the responsibility it would undoubtedly have averted the Franco-Prussian war in 1870, and also the late disastrous war which has apparently destroyed the power of Europe to restore or preserve the peace of nations. To head a peace movement P. Gratry was exceptionally fitted. He began his study of social philosophy amid unusually favorable conditions. His father had been a military officer under Napoleon. He himself had obtained his diploma as officer of artillery after graduating from the Polytechnic School at Paris. Next he turned his mind to the study of philosophy which eventually led him as a sincere seeker of truth into the priesthood.

Although a Frenchman by birth and family tradition his education at Strassburg made him familiar with the German mind and temper and not unsympathetic with all that is noble and worthy of imitation in the Teutonic people. He had clearly vizualized to himself the fact that the destiny of man was to return by self-conquest and service to the love and likeness of God lost through sin. To attain this end he laid down fixed principles and rules of conduct for himself, the individual, and for the community with a view to social reconstruction. To popularize these principles and rules he wrote *Demandes et Réponses sur les Devoirs sociaux*. This was followed by *La Paix*, for he began to see clearly the result of conflicting political interests, especially between France and Germany. The safeguarding of peace in the nation and among the nations, as he understood it amid the conditions of his time, depended on three forces chiefly. The first of these was the power of the priesthood, as organized messengers of peace with authority from God. The second force for the maintenance of peace lay in what he styles the *génie de la parole*. The spoken and written word as a means of propagating truth, that is the appeal through public speech, an honest and able press and belles lettres. The third power in his estimate was that of a government of the people, the legislative and law-enforcing mechanism of the state, directed by the principles of order and true utility, safeguarded by the law of the Gospel that teaches charity and the Fatherhood of God. He insists on the relative

obligation and of consequent influence of the priesthood as ministers of religion toward the civil government in its separate functions of securing the general welfare.

There are other grave lessons that one learns from the writings of Père Gratry. They deal with truths of eternal price, the right understanding of which offers the key to the solution of every pastoral and public problem, as of every doubt of conscience in the guidance of souls. His method is not limited to gathering maxims of wisdom or to their application in desultory fashion as called for by the various conditions of life. No, he develops, step by step, the process of mental, moral and spiritual growth. His manner is that which is common to Plato, St. Augustine, Malebranche, Fénelon, Bossuet; rather than that of Aristotle or the Scholastics. Yet few men have appraised St. Thomas as eloquently as has Père Gratry, and that long before Leo XIII gave his great impulse to the study of the Angel of the Schools.

The Milanese Association (*Vita e Pensiero*), interpreting and popularizing in Italy *Il Pensiero Christiano,* has thus far done admirable work by its publication of St. Jerome and of Tertullian. The volume on Père Gratry enters upon a new age. It translates the chief writings of the great Oratorian, and analyzes them. The beautifully written introduction, giving us a biographical profile of the priest as teacher, writer, thinker of the highest Christian type, is worthy of its subject. One of the most charming chapters is the description of Gratry as retracting his early expression regarding the opportuneness of the declaration of Papal Infallibility, in which he had sided with Dupanloup and Newman. The gentle and all-embracing love of the aged priest in his last illness, which won him the affection of prince and peasant, is beautifully portrayed in his letters and the comments of Angelica Marrucchi.

SUR LES PAS DE SAINT JEAN DE LA CROIX dans le Desert et dans la Nuit. Par Mgr. Landrieux, Evêque de Dijon. Paris: P. Lethielleux. Pp. 177.

LIFE OF BLESSED THERESE OF THE CHILD JESUS, in pictures. Verses translated from the French by the Carmelites of Santa Clara, Cal., U. S. A. New York, Cincinnati, Chicago: Benziger Brothers. 1924. Pp. 69.

St. John of the Cross was a poet as well as an ascetic. His bent led him to Mount Carmel, which the obligation to follow Christ caused him to interpret as Mount Calvary. As soon as St. Teresa had called him to join her in the reform of the Order to a stricter

observance he wrote down his directions how to attain religious perfection. That happened while he was in a monastery called Mons Calvariae, in a desert place not far from Toledo. Two books, *The Ascent of Mount Carmel* and *The Dark Night of the Soul,* were the result of his reflections. He wrote other things, often, like the inspired prophets of old, in verse or rhythm, but Bishop Landrieux makes these two early treatises of the Saint the subject of his volume, which consists of a series of spiritual readings. These set forth the doctrine of renunciation, and the use of prayer as a means to understand God. Thence follow the efforts at union with God, which guard against the obstacles that prevent or disturb this union. The method by which ultimate perfect love of God is attained is a proper use of the faculties of the soul; that is, of the understanding, memory, and will. The Saint shows deep insight into the philosophy of the spiritual life, albeit he does not treat the matter in a scholastic way or in a strictly logical order after the manner of theologians. What we learn most of all from him in this small treatise is how to know ourselves, and how to proceed to a systematic purification of the senses both active and passive, which leads to that absolute peace of heart and mind implied in conscious union with the Divine Will.

Wholly different is the impression at first sight which the life of the young Carmelite Sœur Térèse de Jésus leaves on the reader. St. John appears to have gathered all his life the thorns, whereas she plucked and scattered about her the petals of the rose. In reality they both rejoiced in offering to God the tribute of the same flower with its sweet fragrance of self-denial and mortification. The little simple St. Teresa of "Les Buissonnets" was as much of a solitary and penitent as the hermit of Mont Calvaire; and the delights that flooded the soul of St. John of the Cross amid his sufferings were quite like the contagious joyfulness of the young Carmelite nun, who found keen pleasure in hiding or dissembling her mortifications. The Life of the latter here presented is chiefly attractive in the series of its pictures. These are apt to create in the young a love for the model which they draw, and in consequence an attraction to the life which made her so much more beautiful than she was already by nature.

LE POEME DE L'AMOUR ETERNEL. Deus caritas est. Ad mentem D. Augustini et D. Thomae. Par le Chanoine O. Quiévreux, Doct. en Théol. et Philosophie, ancien Vicaire Général. Paris: P. Lethielleux. 1923. Pp. 284.

THE DREAM OF GERONTIUS (1865). By John Henry afterward (1879) Cardinal Newman. With Some Words on the Poem and Its Writer by W. F. P. Stockley. Heath Cranton, London; B. Herder Book Co., St. Louis, Mo. Pp. 120.

Canon Quiévreux is an erudite theologian who has written a synthetic series explaining the mysteries of the Holy Trinity, the Incarnation and the Redemption in a novel fashion which appeals to the contemplative and poetic mind more especially as distinguished from the scholastic and formal theologian. If he follows closely in the steps of St. Augustine and St. Thomas he chooses by preference the terms of that logic which speaks to the heart. In this he utilizes the instincts of the poet, as did Dante, to whom St. Thomas, St. Bonaventure, St. Peter Damian, St. Benedict, and St. Bernard revealed in turn the mysteries of the life divine which is reflected in man.

It is this reflection in particular of the spirit, the mind, and the heart or love of man, as the image of God, which the author studies in what he calls *Le Poème de l'Amour éternel.* His theme is that which St. Augustine set himself to develop in his *De Civitate Dei;* not a metaphysical demonstration of the Divine Love, but a demonstration that appeals to the universal experience of the heart of man which cries out for love and finds a sufficient answer only in the eternal love of the Creator, the Redeemer, the triumphant, beatifying and all-embracing God of whom St. John says that He is Love itself —*Deus caritas est.*

We have here, not a lyric or epic construction of continuous verse, but a love theme, like the Canticle of Canticles or the chants of the prophets, in which not rhythm nor rhyme of sounds but of thought carries the soul aloft by the music of its reasonableness. Starting from the postulate of a first cause for the existence of man and his world, we are led step by step to the understanding of man's nature as an image and a similitude of the Divine Trinity. Freedom of will occasions the lapse which in turn produces the love call for the Redeemer. "Vincit in bono malum." And a still sublimer love rises out of the reconciliation, whence result the Church and the institution of the Blessed Eucharist. But love grows into triumphant excess in the manifestations of the Sacred Heart, whereby Jesus beatifies and brings back to its original purity and beauty the heart of man. All through, the author avails himself of not only the

revelation of Scripture and the doctrine of the Fathers of the Church, but of those echoes of divine truth which are found in the history and utterances of the classic poets and pagan philosophers in all ages.

Although *The Dream of Gerontius* by Cardinal Newman does not at once suggest the theme of eternal love in the same fashion as the foregoing book, there is in reality a close kinship in the two volumes, especially in the form of comment given to Newman's poem by Professor Stockley. The interpreter in his analysis of the vision granted to Newman while the sense of death haunted him and caused him to make the memorandum which is at the same time his profession of faith, contrasts it with other visions such as St. John's divine inspiration, and then the less exalted hauntings into the life beyond the grave to which the poets Dante, Milton, Goethe, Southey, Tennyson, Browning, and the author of *Raymond, or Life after Death*, gave expression. Its poetry is, as Newman would say, not truth but imagination and sentiment. Yet it is theological and embodies a Credo based upon divine revelation. There is so much of the animus and conviction of St. Augustine, and of the later mystics in the *Dream*, that we instinctively associate with them the writer or painter of Geron as his soul reflects itself in presence of its Creator and Judge like a living mirror. We get an expression likewise of the personality of the poet, in forms of the poem, which opens to us the realms of internal religion through the external, the liturgy of the Church as she speaks to the individual soul. Professor Stockley has done his delicate task of explaining both the theology and the poetry of Newman's masterpiece with good taste and much literary erudition.

THE RISEN JESUS. Meditations by the Most Rev. Alban Goodier, S.J., Archbishop of Bombay. With Introduction by the Rev. Cuthbert Lattey, S.J. The Manresa Press: Roehampton, S. W.

This volume, introduced by Fr. Lattey, is both a study in Scripture and a series of very attractive meditations which bring us nearer to Christ. Ordinarily one finds little food for seemingly practical reflections on the life of our Lord after His Resurrection. The Gospel truths here concentrate on facts of faith rather than on lessons that suggest the following of Christ. But Archbishop Goodier gives us quite another view of the matter. We learn to see the obligations of life in a fresh light, much as the Apostles and the holy women must have seen the religious and apostolic call, with the splendor of the Risen Master illuminating their intellects and warm-

ing their hearts to fervor of a new kind from that which His earthly presence had given them before. The Archbishop furthermore succeeds in harmonizing the apparent differences of the Gospel accounts in a most satisfying way, which helps the apologetic no less than the devotional needs of the reader of the Bible.

CHRIST IN HIS MYSTERIES. Spiritual and Liturgical Conferences by the Right Rev. Dom Columba Marmion, O.S.B., Abbot of Maredsous. Translated by a Nun of Tyburn Convent. Sands and Company: London and Edinburgh. (B. Herder Book Co., St. Louis, Mo.) 1924. Pp. 444.

Abbot Marmion draws the image of Christ with a master-hand which reveals the spiritual beauty of our Lord as we imagine Him transfigured for a moment on Mount Thabor. He makes the soul cry out at the vision, "Lord, here it is good; let us build three tabernacles". We are made to see Jesus in the light of the Law and of the Prophet, captivating our aspirations and love to seek naught else but Him, and in the quest of Him to know and understand the secrets of His Sacred Heart. *Christ in His Mysteries* is a continuation of the earlier volume, *Christ the Life of the Soul*. The first aspects of the life of Christ at Bethlehem, Nazareth, in Judea and Galilee, with the sidelights from His presence in Samaria and the country round about it, are here supplemented by glimpses into the designs of the Holy Trinity illuminating the Mysteries of the Divine Love and showing how they project themselves into our hearts and minds, perfecting our life toward a likeness of the Sacred Heart. It is a study of theology and of the spirit and genius of the Catholic liturgy. The chapter on the Person of Christ as Saviour and High Priest is illustrated by a quest into the sources and preparations from the Epiphany, through all the *admirabile commercium* in the Heart of Mary, down to the sending of the Paraclete, whence issue the flowers of sanctity that complete the crown of Christ as the model of saints. It is a book for the priest, revealing to him many of the beauties hidden under the Sacred Humanity of Christ, the Exemplar and Cause of sanctity.

ST. FRANCIS OF ASSISI. By Gilbert K. Chesterton. New York: George H. Doran Co. Pp. 234.

FRANCISCAN ESSAYS. By Dominic Devas, O.F.M. Sands and Co., London; B. Herder Book Co., St. Louis, Mo. 1924. Pp. 190.

Mr. Chesterton's *St. Francis of Assisi* has already been discussed in these pages, but we should wish to repeat here in conjunction with

the notice of Fr. Devas's *Essays* what needs to be explained to men not only outside the Church but to those within who, while admiring the saints for their holiness, yet believe that they may justly criticize them for their apparent oddities. Such critics honor holiness in glory but hold it reasonable to score as defects the sentiments and practices which separated them from the common folk. Chesterton shows how the extravagances of lovers are quite consistent with their exalted state of feeling, and that their seeming contradictions and paradoxes are the most logical sequences of reasonable action. If "le cœur a ses raisons que la raison ne connait pas", it is so because reason fails to recognize that man's sole purpose on earth is to love God with a whole heart. The principle applies not only to such seraphic lovers as St. Francis, but to all the great saints, their singularities and their often seemingly odd sentiments. St. Augustine rightly finds symbolisms, which speak to the soul and exalt it as if by contemplation, where the ordinary reader of his homilies sees only mathematics, squares, and numbers. In like manner the acts recorded in the annals of hagiography seem often exaggeratd accounts of color-blind admirers who imagine what they do not really see. We judge of truth from our experiences and the nearness to the things around us, whereas true estimates are gained from an elevation that lifts us beyond the touch of things, allowing them to be seen in their true proportions and revealing new objects not perceived by those below. This is the value of Chesterton's brief biography, which might be even briefer if he were not at such pains to explain himself to the outsider who recognizes St. Francis as a power, yet rejects the credits which actually prove the sources whence he drew that power. In other words, in the light of Chesterton's interpretation we begin to see the reasonableness of those who were allured by the divine troubadour to follow him in the quest of God.

Fr. Devas has on former occasions sketched some of the heroes who bore the brown habit of the Saint of Assisi, such as Arsinius the Friar and St. Leonard of Port Maurice. These, like the ones depicted in this small volume — St. Antony of Padua and St. Clare, together with some of the more moderns—are shown to us as "reasonable" with only a glimpse here and there of the extravagance that scandalizes the man of the world, the shrewd grey-eyed follower of the serpentine prudence, to whom diplomacy is the way to make the simplicity of the dove one's own and thus attain the fulfilment of Christian precept. At the same time we have in these essays on Franciscan ways the principles that underlie the differences between Brother Francis and Brother Elias, as well as those that separate both from the lover of earth who knows not God.

LE CULTE DU SAINT SACREMENT. Ses Origines, son Developpement, ses Manifestations. Etude Historique par M. le Chanoine Ch. Cordonnier. Paris: P. Lethielleux. 1924. Pp. 304.

Whilst the dogmatic and also the devotional aspects of the Blessed Eucharist are amply discussed in Catholic literature, the historic growth of the liturgical and devotional cult is not so popularly explained. This is done in the present volume by the abbé Cordonnier, whose apologetic studies, in the form of retreats to the young and in particular about the Sacrament of the Altar, have apparently prepared him in a marked manner for the present task. After tracing the earliest forms of Eucharistic devotion, the liturgical and ceremonial worship with its language and ritual prescriptions, he dwells upon the history of that grand manifestation of lively faith in the Real Presence in the thirteenth century, which brought about the magnificent monuments in architectural and plastic art, in music and poetry which attest the fervor of the ages of faith. Out of this faith grew the public life which took account everywhere of the King upon His Eucharistic throne. Hence the growth of the arts, sciences and general culture in which the Blessed Sacrament is the central object of worship—the mystery plays, processions, expositions, Corpus Christi demonstrations. After that comes the concentration of Eucharistic faith in acts of reparation, and in the establishment of confraternities, Eucharistic congresses, Perpetual Adoration, and the devotion to the Sacred Heart, as honoring the Blessed Eucharist. The treatise fills a place in Catholic literature that has been only partially cultivated.

OPFERGEDANKE UND MESSLITURGIE. Erklaerung der kirchlichen Opfergebete von Joseph Kramp, S.J. Vierte Auflage. Pp. 186. Joseph Koesel und Friederich Pustet: Regensburg. 1923.

Among recent essays that treat of the essential elements of the Eucharistic Sacrifice a modest volume by a Bavarian Jesuit, Fr. Joseph Kramp, *Opfergedanke und Messliturgie*, takes a worthy place. The author does not enter into any controversy on the subject. His aim is to explain the meaning of the liturgical prayers in the Mass. In doing so he sets aside the post-Tridentine theology, and emphasizes the earlier Patristic teaching which, while it does not contravene the doctrinal declarations of the great Council of the Church, revives an aspect in the sacrificial rite of the Blessed Eucharist which is often lost sight of. He thus places himself by the side of the interpreters of the Eucharistic Sacrifice of the Mass who see in it pri-

marily an offering of man's self to God for the purpose of personal sanctification. This offering takes its value and dignity from the fact that it is made in conjunction with the continued sacrifice of Christ, which was consummated on Calvary with the Divine purpose of perduring and being continually applied to men to cleanse them from sin and perfect them in holiness. Accordingly the God-man offers Himself at the hands of the officiating priest not only as a propitiatory sacrifice to redeem and to purify the soul; He also wants to transform man into the God-likeness in which He created Him originally, and which was destroyed through man's sin. For this the Incarnate Word in the assumed form of bread gives Himself as food, by which the divine together with the human nature enters into the life blood and unites itself with the soul of man, gradually sanctifying him, and thus fitting him for heaven. Such is the liturgical significance of the prayers of the Mass to which Fr. Kramp directs the devout reader.

BREVIS COMMENTARIUS IN FACULTATES quas Sacra Congregatio de Propaganda Fide dare solet Missionariis. Auctore P. Antonio Iglesias, O.F.M. Petrus Marietti: Taurini-Romae. 1924. Pp. 145.

COMMENTARIUM IN CODICEM JURIS CANONICI. Ad Usum Scholarum. Lib. III. De Rebus: Pars II, De Locis et Temporibus Sacris; Pars III, de Cultu Divino. Lectiones quas Alumnis Collegii Brignole-Sale pro Missionibus Exteris habuit Sac. Guidus Cocchi, C.M. Taurini-Romae: Petrus Marietti. 1924. Pp. 259.

Since 1920 the Sacred Congregation has issued special faculties in three forms for the use respectively of bishops and of ordinaries without episcopal consecration who exercise jurisdiction. These faculties are very ample, more so even than those formerly granted to bishops in the United States, but now revoked or limited through the new Code and the designation of non-missionary dioceses for this country. Only vicariates and prefectures in America enjoy these new faculties. But their interpretation is also of value, by analogy, with regard to the less extensive privileges *praeter jus* which are allowed to those of our bishops who may apply for them to the different Congregations in Rome. Whilst the author avails himself of the works of PP. Vermeersch, S.J., and Blat, O.P., his method of exposition is eminently original. He gives the text of the faculty, and then tersely explains what is the practice and what is allowable *ex jure*, before pointing out what the faculty concedes as a privilege, and how the same is to be used. The scope embraces sacramental administration, sacred rites, the blessing and erection of confraternities. A separate section treats of the faculties "Pro ipso Ordinario".

P. Cocchi's handy manuals of Canon Law, for the use especially of theological classes, are already well known. In the present volume he discusses the matter of church building and administration, the appointments about the altar, and ecclesiastical burial. In the second part he treats of feasts and fasts. The third section, "De Cultu Divino", relates to the Blessed Eucharist, relics, and the things that pertain to the exercise of the sacred liturgical functions. A final chapter is on "Votum et Jusjurandum". Two more volumes of comparatively small size, dealing with the subject of ecclesiastical trials and the penal code, will complete the several text books which in their method of analysis and didactic form are well suited for scholastic use.

Literary Chat.

Some years ago there was published a *Satchel Guide to Europe*. The book soon became popular because prospective travellers found in its convenient pocket format just what they needed to know before starting out and pretty much what they wanted to know when they got there. Canon Ch. Laurent, a really practically minded professor—practical-mindedness is not a *proprium speciei professoris*—in a French seminary (Verdun), was seized with the happy idea of getting out a sort of pocket guide-book for priests whose business, if not pleasure, it is to travel through the far-flung regions—not exactly, nor necessarily of Europe—but of Canon Law. He carried out his design and published the result under the title *Directoire Pratique pour le Clergé*. The book appeared in 1920. In the meantime it has passed into a fourth edition.

An equally practically-minded priest of the Archdiocese of St. Paul, rightly thinking that the same guide-book would be helpful to his English-speaking brethren, has translated the latest edition. The translation, with a foreword by Archbishop Dowling, is published by its maker, the Rev. Oliver Dolphin, Red Wing, Minn. The title is *The Busy Pastor's Guide* (pp. 260), a résumé of Canon Law, Moral and Pastoral Theology, supplemented by the relevant decisions of the Roman Congregations up to date.

The book cannot, of course, take the place of the *Codex* itself, no more than the *Satchel Guide* will supply the traveller with all he should know about Europe. It is meant to be, as His Grace of St. Paul calls it, "a reference book for the desk, rather than for the library of the busy priest".

The matter is moulded throughout in the form of questions to which condensed, yet withal precise, answers are subjoined. The book is so serviceable that the reviewer feels he can best make its utility obvious to the reader by offering a sample of the method employed. Here is the first question and answer.

"I. *Is it allowed to administer the Sacraments of the Church to heretics and schismatics who are in good faith?*

"We must distinguish:

"1. If they are not in danger of death — No! unless they first make their abjuration and are reconciled to the Church (Canon 711, p. 2).

"2. If they are in danger of death, a further distinction is to be made:

"A. If they have not the use of their senses—Yes! provided there is a probable reason for believing that they would accept the ministry of the priest if they knew it was necessary.

"B. If they have the use of their senses, a still further distinction is to be made:

"(1) If there is no hope of inducing them to accept the Catholic faith, the priest should try to excite in them the most perfect possible sentiments of contrition; then he may absolve them secretly and conditionally.

"(2) If there is some hope of inducing them to accept the Catholic faith without incurring the risk of disturbing their good faith, and if their condition permits, the priest should first urge them to do so.

"N. B. In any case, the priest must carefully avoid destroying the good faith of the dying person; and he must also avoid giving scandal."

The usefulness of the book is enhanced by the typographical adjuncts, an analytical table of contents and a good index. We feel that this manual would have received a wider—at least an earlier—circulation had it been issued by one of our established publishing houses.

The reviewer has not had time to compare the condensed answers with the original text. The strong commendations given to the original by Bishop Ginisty of Verdun and to the translation by Archbishop Dowling may well stand to guarantee substantial accuracy.

A valuable addition to hagiographical literature in English is the translation of the *Life of St. Anthony*, the Hermit, by his friend and disciple St. Athanasius. The version has been made from Migne's Greek text by Dom J. B. McLaughlin, O.S.B. (pp. 132, Benziger Brothers, N. Y.). The original is of course a classic, and though its authenticity and genuinity were for a time questioned by certain critics, it is now generally admitted by scholars, best competent to judge, as substantially the work of the illustrious Alexandrinian contemporary of the second if not the first Father of the Desert. Needless to say, the translation is as worthy as may be of the original, and lovers of the holy Hermit will read it with profit and delight. One regrets that the translator prefixes no preface explanatory of the original. There is an excerpt from the Confessions of St. Augustine. St. Athanasius's *Preface* is also given in translation. Both documents are addressed in the second person. With that *addressé* the scholar may be presumed acquainted. But to the general reader for whose service the translation obviously is meant, he will most likely be unknown, unless perchance he look up the *Confessions* or make a pilgrimage to a far-away alcove where Migne's *Patrologia Graeca* is reverently enshrined. Why did not the erudite Benedictine translator condescend to the limited attainments or opportunities of his less fortunate readers? We do hope Dom McLaughlin will add a preparatory note to the second edition, which we trust will be early in demand.

A new Catholic writer of short stories—or, perhaps better, a writer of new Catholic short stories—has just appeared. His name—is it a *nom de plume?*—is Milton McGovern. *When the Moon Became a Chinaman* is the title story to a collection which seems to be Mr. McGovern's first offering. We presume—we have no certainty—that the author makes his debut in this volume, so happily named for its manifold celestiality. The presumption is based on the vivaciousness, freshness, strength, sincerity, courage that pervade all the stories, like an atmosphere which one feels could be breathed only by youth; by creative youth, buoyant and courageous enough to express itself just as it is, as God made it.

These stories will not appeal to the blasés: to readers whose jaded tastes can be whipped to reaction only by the hot stuff handed to them by the Smart Set. But the lovers of things pure and wholesome; who instinctively sense what is best in the poor and lowly; in whom the unspoiled goodness of simple characters awakens ready sympathy; those who delight in humor that is clean, who are quick to catch the whimsical as it flies—these will appreciate the intercommunings of unsullied hearts as they are revealed in "The Tonic of Friendship" and such revelations of noble unselfishness as reflect themselves on the faces of the submerged who gather around the fire on the ground floor of the unfinished skyscraper where the "Watchers of the Night" have their rendezvous.

The latter story were not unworthy of a Dickens. "Tobio" might claim the same filiation. "The House Next Door" and "The Trick of Tricks" and "In Search of Nonie" are wrought in the best form of the modern short story, while "A Spanish Tale" and "A Romance of Old France" and "A Man from Port Maurice" reflect the glamor of a chivalrous age, the dreaminess and the poesy of the *Midi* and the purpling waves of the Mediterranean borders. One likes to think that these stories will win their way into the homes and the hearts of Catholics everywhere — into the hearts of the young whom they will inspire to pure and high ideals: into the hearts of the old who will find in them at least a taste of the elixir of life, or "if delusion feel it true!" (P. J. Kenedy, N. Y.)

One risks his reputation for accuracy in attempting to decide which is Miss Isabel Clarke's "latest novel". However, the risk does not seem too hazardous in giving to *Anna Nugent* that distinction. The gifted author employs the felicitous device of drawing her characters from two widely separated countries, and touching their portraits with the tints of both Northern and Southern skies. In the present case the scenery shifts from Italy to England, and back again from the London mansion to the Villa Caterina. But the contrasts of scene, climate, and atmosphere are not greater than those exhibited by the characters that move through the drama, wherein Miss Clarke depicts to the life and with consummate grace and sure art the interplay of love and faith and religion. The plot, while fundamentally simple, unfolds itself with rich variety of personality, thought, sentiment, and idealism. Though the book rounds out the score of works that have flown in such quick succession from the same perennial fountain, there is in this the latest outcome not the slightest falling off from the high standard of creative art, and of Catholic values which, set in her earliest productions, has been steadily maintained in their successors. (Benziger Brothers, N. Y.)

Few of us, perhaps none of us, dip very deeply into the spiritual significance of poetry. The soul of truth that lies at the heart of all, even the commonest things, and whereof the poet has sure intuitions and of which he sings in rhyme or rhythm, touches only the mind that is either by nature or by grace sensitive to God's manifestations of Himself in the visible world, in man, and in man's idealizations expressed in the arts.

A priest whose soul is thus attuned knows how to utilize the thoughts and the forms of poetry to illustrate and beautify his sermons and instructions. Much that is helpful and suggestive in this connexion can be gleaned from a recent volume entitled *The Spiritual Message of Modern English Poetry* (Macmillan Co., N. Y.). The author, the Rev. Mr. Arthur T. Hoyt, possesses considerable poetic insight and appreciativeness and he draws out some of the deeper significance of Burns's, Wordsworth's, Tennyson's, Browning's messages to their age—an age which has not ceased to be ours—while he illumines "the twilight shade of Arnold's questioning spirit", and "the deepening shadows of doubt and denial" that herald "the midnight of the soul" in much of the later poetry and which he shows to have been succeeded by more hopeful messages from "the poets of the dawn" and those of "the new day". As to the permanent value of many of these messages there is plenty of liberty for dissentient voices. It may also be doubted whether some of them deserve a place in a work of this kind and purport. Unquestionably, however, one has a right to expect to find in the book such poets as Francis Thompson, Coventry Patmore, Alice Meynell, Adelaide Proctor, and a few more who certainly brought a spiritual message of no slight significance to their age.

In the chapter on "the poet and the preacher" we note the statement that "Dante, a Romanist, places men under one moral government rather than under the laws of the Church" (p. 276). Probably Mr. Hoyt forgot that with Dante moral government was possible only under the laws of the Church which interpreted, extended, and applied the natural laws of moral-

ity. The service of the book would have been increased had the source from which the numerous citations are made been more generally indicated and the volume furnished with an index.

Bishop John Vaughan's *Thoughts for All Times* has reached its eighteenth edition. By a happy combination of solid doctrine and striking imagery with a distinguished form of expression the gifted author captured the attention of educated readers. Quite recently he has sent forth a booklet which, as he rightly thinks, might be entitled *Thoughts for All Persons.* And indeed this is practically the subtitle of the little volume, *Venial Sin* (pp. 104, Benziger Brothers, New York). That in "all sorts and conditions" men are prone to think and speak lightly of venial sin is a fact of experience as deplorable as it is widespread. The very definition of venial sin as "a slight offence against the law of God" is apt to beget in the child's mind an estimate which, becoming habitual through manifold transgressions, makes it practically impossible for the growing soul to realize the relative enormity of venial sin. And so, as well as for many other reasons, there spreads a very general feeling, which happily is neither a judgment nor a conviction, that "the slight transgression" is not after all the terrible thing which the spiritual writers, notably the saints, would make it out to be. By an abuse of the Church's benignity, an abuse which would be as strange as it is baneful, were it not so easy and therefore so common, the recently propagated practice of regarding mortal sin as the only obstacle to daily Communion, venial offences are becoming more and more looked upon as practically at least unconsidered trifles.

Bishop Vaughan introduces the concluding chapter of his book with an extract — for the rest, well known — from the *Triduum Sacrum* of Father Bellecius, S.J. "Supposing it were possible to convert all heretics, Turks and Jews to the true faith; to rescue every damned soul from hell and every suffering soul from Purgatory; and to procure the eternal salvation of every human being that has ever lived or will live, by the deliberate commission of one single venial sin, such as a wilful distraction, it would be absolutely wrong to commit it. [And yet the Jesuits persist in making the end justify the means!] *Hoc certum est,* says Bellecius. Nam omnia haec mala nonnisi creaturae mala sunt; peccatum vero, etiam veniale, malum Dei est. Quantum distat creatura a Creatore, tantum malitia hujus superat malignitatem alterius."

Probably the thesis and the argument advanced by this theologian, as holy as he was profound, will have about the same permanent effect on the average reader as have the illustrations employed by the retreat masters to impress their hearers with the inconceivable duration of eternity. Theoretically they are conceded to be literally true or, better, below rather than beyond the mark. Practically, however, they remain unrealized or are secretly felt to be pious exaggerations. That such a feeling gains a place in the soul is one of the most dangerous effects of venial sin.

But be all this as it may—and the present page may not seem to be quite the proper place to labor the topic—there can be no question but that Bishop Vaughan has given us a solid and a timely book, one which the clergy and religious will do well to utilize personally and officially. It contains nothing with which they are uninformed; but, as everyone knows, the author possesses the art of making things old and familiar new and freshly suggestive.

Judging from the copious stream of spiritual literature ceaselessly flowing from the sources within the French language itself, one is apt to be at least mildly surprised to learn that the works of Father Faber are being taken over into that language. Of course, a translation, albeit not perfect, has long existed in France, but the spiritual classics of the great Oratorian are now appearing in a new form; that is, Father Faber's master works have been condensed and

methodically arranged for meditation. The nine volumes have been thus abridged to three in this French edition, each volume comprising about 400 pages. One wonders why the same idea had not been carried out long ago in the English-speaking world. The mellifluous poet-author of *Bethlehem*, the poet-theologian of the *Blessed Sacrament*, and the poet-philosopher of the *Creator and the Creature* poured into his pages a flood of thought whose depth and wealth of culture were approached only by the luxuriance of his tropical diction. But his books piled up almost an embarrassment of riches before readers whose imagination was unequal to the assimilation of it. A condensation like that which is provided in French by the Abbé Jaud, would have facilitated a wider and a deeper absorption of those spiritual treasures. As it is, the French are to be congratulated on this notable addition to their already opulent literature of the spiritual life. (Paris, P. Téqui.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE BUSY PASTOR'S GUIDE. A Résumé of Canon Law, Moral and Pastoral Theology, together with the Relevant Decisions of the Roman Congregations. A Translation by the Rev. Oliver Dolphin, of the 4th Edition (1923) of the *Directoire Pratique pour le Clergé*, d'après le Nouveau Code Canonique et les Decisions Récentes des Congregations Romaines, by Canon Ch. Laurent, Director of the Grand Seminary of Verdun. With a foreword by Most Rev. Austin Dowling, D.D., Archbishop of St. Paul. For Sale by Rev. Oliver Dolphin: Red Wing, Minn. Pp. 256. Price, $2.00 plus postage.

THE NEW MISSAL FOR EVERY DAY. A Complete Missal in English. With Introduction, Notes, and a Book of Prayer. By the Rev. F. X. Lasance, author of *My Prayer-Book*. Revised in Conformity with the Vatican Typical Edition of the Missale Romanum. To which are added Supplements containing the Proper Masses for the United States and various Masses for Special Devotion. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 1339. Price, $2.75.

EUCHARISTIC WHISPERINGS. Being Pious Reflections on the Holy Eucharist and Heart to Heart Talks with Jesus in the Blessed Sacrament. Adapted by Winfrid Herbst, S.D.S. Published by The Society of the Divine Savior: St. Nazianz, Wis. 1924. Pp. 120. Price, $0.28 *postpaid*.

TRUE DEVOTION TO THE PASSION. From the Writings of Blessed Battista Varani A. D. 1458-1527: Edited by Enid Dinnis. New York: P. J. Kenedy & Sons. 1924. Pp. 111. Price, $1.00; *postpaid*, $1.10.

RELIGIOUS IN CHURCH LAW. An Exposition of Canon Law Concerning Religious. By Hector Papi, S.J., Professor of Canon Law, Woodstock College, Author of "Religious Profession", "The Government of Religious Communities". With a Preface by the Rt. Rev. Mgr. Philip Bernardini, D.D., Professor of Canon Law at the Catholic University. New York: P. J. Kenedy & Sons. 1924. Pp. xi—355. Price, $2.75; *postpaid*, $2.90.

ŒUVRES DU P. FABER. Abrégé textuel et méthodique en 191 lectures ou méditations. Par. M. l'Abbé L. Jaud, Licencié en Théologie et en Droit Canonique, ancien Curé-Doyen de Noirmoutier, Aumonier aux Sables-d'Olonne. Tome Deuxième: Le Créateur et la Créature—Le Pied de la Croix—Conférences Spirituelles. Tome Troisieme: Le Précieux Sang—Bethléem ou le Mystère de la Sainte Enfance. P. Téqui, Paris. 1924. Pp. 393 et 273. Prix, 16 *fr.* 20 *franco*.

HISTOIRES DE CATÉCHISME. A l'Usage des Catéchistes Professionnels ou volontaires et des Enfants des Catéchismes. Par Eug. Duplessy, Chanoine de Notre-Dame de Paris, Directeur de *La Réponse*. Tome Premier: Les Vérités à Croire. Tome Deuxième: Les Devoirs à Pratiquer. Tome Troisième: Les Moyens de Sanctification. Deuxième édition. P. Téqui, Paris. 1924. Pp. 286, 284 et 284. Prix, 19 *fr.* 50 *franco.*

VERTUS ET DOCTRINE SPIRITUELLE DE SAINT VINCENT DE PAUL. Par M. l'Abbé Maynard. Onzième édition. P. Téqui, Paris. 1924. Pp. xiii — 432. Prix, 7 *fr.* 50 *franco.*

LE LIVRE DE L'AMOUR. Par Claude du Mesnil. Préface de S. G. Mgr. Foucault, Évêque de Saint-Die. P. Téqui, Paris. 1924. Pp. xix—306. Prix, 6 *fr.* 50 *franco.*

EVANGILE SELON SAINT MATTHIEU. Verbum Salutis I. Traduit et commenté par le P. Alfred Durand, S.J. Gabriel Beauchesne: Paris. 1924. Pp. xiv—500. Prix, 15 *fr.*

NOTRE PARENTÉ AVEC LES PERSONNES DIVINES. Par le R. P. A. Dorsaz, C.SS.R., ancien Professour de Théologie. P. Téqui, Paris. Pp. 275. Prix, 7 *fr.* 50 *franco.*

MÉDITATIONS SUR LES SAINTS ORDRES. Œuvres Posthumes. Par M. l'Abbé Henri Perreyve. Nouvelle édition. P. Téqui, Paris. 1924. Pp. 196. Prix, 1 *fr.* 80 *franco.*

LE SALUT ASSURÉ PAR LA DEVOTION À MARIE. Témoignages et exemples. Cinquième édition. P. Téqui, Paris. 1924. Pp. xi—187. Prix, 2 *fr.* 50 *franco.*

TOUTE GRÂCE PAR MARIE. Trente-deux lectures pour le mois de Marie. Par J. Millot, Vicaire Général de Versailles. P. Téqui, Paris. 1924. Pp. 320. Prix, 6 *fr.* 50 *franco.*

LES VISIONS DE SAINT JEAN. Par Mgr. Joseph Blanc, Évêque de Dibon. P. Téqui, Paris. 1924. Pp. viii—471. Prix, 10 *fr.* 50 *franco.*

LE SAINT PRÊTRE. Conférences sur les Vertus Sacerdotales. Par Mgr. Lelong, Évêque de Nevers. Deuxième édition. P. Téqui, Paris. 1924. Pp. vi—411. Prix, 8 *fr. franco.*

MARIAGE ET BONHEUR. A Vingt Ans. Par Mme E. d'Aguilhon. Quatrième édition. P. Téqui, Paris. 1924. Pp. 387. Prix, 6 *fr.* 50 *franco.*

SERMONS. Œuvres Posthumes. Par M. l'Abbé Henri Perreyve. Sermons Inédits. Une Station à la Sorbonne. Septième édition. P. Téqui, Paris. 1924. Pp. 374. Prix, 6 *fr.* 50 *franco.*

TEACHING THE CATECHISM. A Book for Teachers of Children under Twelve. By the Editor of "The Sower". Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 123. Price, $0.60 *net.*

LITURGICAL.

EDITIONS MUSICALES DU "NOEL": No. 175, *Inviolata.* Musique de Mgr. L. Perruchot, Maître de chapelle à la cathédrale de Monaco. Pp. 3. No. 176, *Ronde au Soleil.* Paroles de P. Déroulède. Musique de M. Roman-Lauvière. Pp. 3. No. 177, *Sainte Cécile.* "Cantantibus organis." Motet-répons à deux voix égales ou trois et quatre voix mixtes (ad libitum). Musique d'Amédée Gastoué. Pp. 2. No. 178, *Ronde du Mouchoir.* Paroles de Maryel. Musique de Maurice Linglin. Pp. 3. No. 179, *La Vierge aux Oiseaux.* Poésie de H. Grollier. Musique du P. Ligonnet. Pp. 2. No. 180, *Salve, Regina gloriae.* A Quatre Voix Mixtes. Musique de L. Bressy. Pp. 2. No. 181, *Sur les Collines de Provence.* Chœur a deux voix. Paroles de V. de Laprade. Musique de M. Roman-Lauvière. Pp. 3. No. 182, *Ave Verum.* A Quatre Voix Mixtes.

Musique de L. Bressy. Pp. 2. Bonne Presse, Paris. Prix, l'exemplaire, 0 *fr* 85 *franco.*

OPFERGEDANKE UND MESSLITURGIE. Erklärung der kirchlichen Opfergebete. Von Joseph Kramp, S.J. Dritte und vierte Auflage. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1923. S. 188.

SO BETEN BRAVE KINDER GERN. Gebetbuch für die ersten Schuljahre. Von Rupert Beck, Pfarrer. Mit vielen Bildern von A. Untersberger. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1924. S. 36.

PHILOSOPHICAL.

THE RULE OF FAITH IN THE ECCLESIASTICAL WRITINGS OF THE FIRST TWO CENTURIES. An Historico-Apologetical Investigation. Dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University of America, in Partial Fulfilment of the Requirements for the Degree of Doctor in Sacred Theology. By the Rev. Alphonse John Coan, O.F.M., S.T.L. Washington, D. C. 1924. Pp. vi—116.

THE PRINCIPLE OF APPERCEPTION IN THE TEACHING OF CHRIST. By Sister Marie Louis Hummel, A.M., of the Sisters of Notre Dame of Namur. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America, in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Washington, D. C. 1924. Pp. 125.

CHRISTIANISME ET CATHOLICISME. Par Gabriel Brunhes, Professeur au Grand Séminaire de Dijon. Préface du R. P. M. d'Herbigny, S.J., Président de l'Institut Pontifical Oriental. Gabriel Beauchesne, Paris. 1924. Pp. xxix—460. Prix, 12 *fr.*

BATAILLES D'IDEES. Sur les Problèmes de Dieu, du Bien, du Vrai. Par A. Bouyssonie. Gabriel Beauchesne, Paris. 1923. Pp. 368. Prix, 10 *fr.*

TRUE SPIRITUALISM. By Charles M. de Heredia, S.J., author of *Spiritism and Common Sense.* P. J. Kenedy & Sons, New York. Pp. xii—200. Price, $2.10 *postpaid.*

L'INFIRMERIE DE SAINT-LAZARE. Plaies Morales et Détresses Sociales. Par la Comtesse de Lagrèze-Champol. Deuxième édition. P. Téqui, Paris. 1924. Pp. 138. Prix, 3 *fr.* 50 *franco.*

HISTORICAL.

THE PROPHET OF CARMEL. By the Rev. Charles B. Garside, M.A. A New Edition with a Preface by the Rev. Edward F. Garesche, S.J. Revised and Edited by The Discalced Carmelites, Monastery of Saint Teresa and Saint John of the Cross: Wheeling, W. Va. 1924. Pp. xv—287. Price, $3.00; *postpaid*, $3.20.

EARLY HISTORY OF THE CHRISTIAN CHURCH. From its Foundation to the End of the Fifth Century. By Monsignor Louis Duchesne, Hon.D.Litt. Oxford, and Litt.D. Cambridge Membre de L'Institut de France. Vol. III.—The Fifth Century. English Translation by Claude Jenkins, Professor of Ecclesiastical History, King's College, London Lambeth Librarian. Longmans, Green and Co.: New York. 1924. Pp. xiv—555. Price, $6.00 *net.*

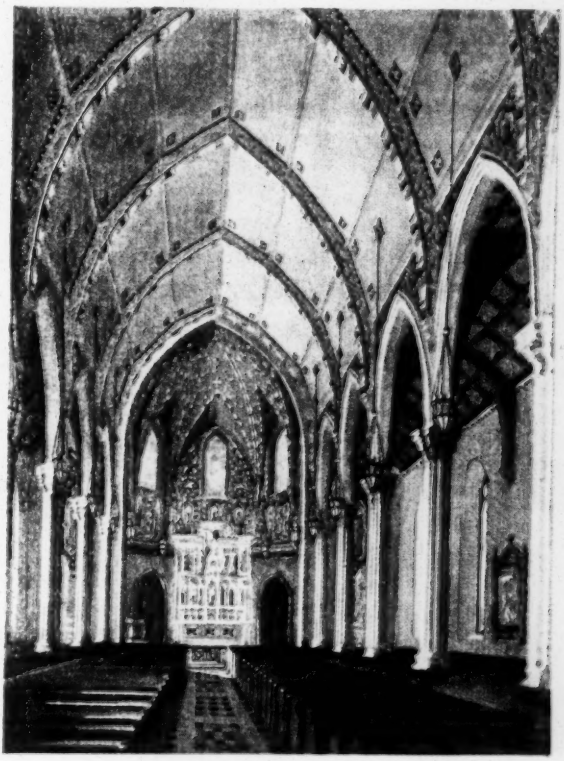
THE LIFE AND WORK OF MARY AIKENHEAD. Foundress of the Congregation of Irish Sisters of Charity, 1787-1858. By a Member of the Congregation. With a Preface by Father John Sullivan, S.J. With Illustrations. Longmans, Green and Co.: London, New York, Toronto, Bombay. 1924. Pp. ix—476. Price, $5.00 *net.*

THE STORY OF SAINT JEANNE D'ARC. By A. B. Ochiltree Ferguson, author of St. Columba, etc. P. J. Kenedy & Sons, New York. 1924. Pp. 128. Price, $0.85 *postpaid.*

RAMBUSCH DECORATING COMPANY

2 WEST 45TH STREET - - NEW YORK

THE accompanying color print illustrates the importance and value of planning an entire interior as one unit—making color, design and architecture function together as one scheme. For, in the final analysis, a church interior must be the acme of harmony: otherwise it cannot be hoped to produce that state of mind in the congregation without which meditation and attention are impossible.



St. Joseph's Church, Pittsfield, Mass.
Very Rev. B. S. Conaty, V.G.

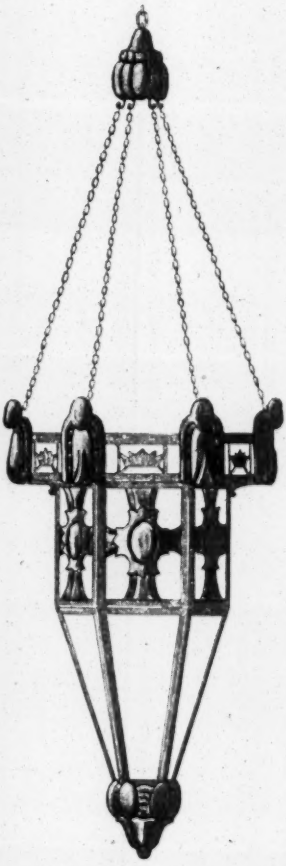
Therefore, as in this case, we design in our own studios every last detail of the things that go to make the interior. This includes the altering and improvement of the architectural details of the building if same is needed. The painted decorations, the illumination, and even the woodwork, are all planned, painted, wrought and carved to harmonize with the windows, altars and furnishings.

By studying and working all these features together at one time and by one set of designers and painters, it is possible to attain a unity and harmony that cannot be obtained without studied co-operation.

RAMBUSCH DECORATING COMPANY

2 WEST 45TH STREET - - NEW YORK

CHURCH ILLUMINATION



THE fixture shown on this page was designed and executed by us in our own metal Studio where we are equipped to make all kinds of hand wrought metal, including silver, bronze, iron and copper. We make only such things as can be driven or forged by hand as, for example, crucifixes, candlesticks, lighting fixtures, etc. This fixture was made and designed for St. Joseph's Church, Pittsfield, Massachusetts, the interior of which is illustrated on the reverse page. Electric illumination is a comparatively new science and its adaptation to church interiors is a serious problem and one which should be handled only by those fully cognizant of the esthetical and psychological requirement of a Catholic Church interior.

Send for our pamphlet on "Church Fixtures."
Harold Wm. Rambusch, Member of the Society of Illuminating Engineers

Illustrated is a silver gilt Irish Chalice
of the 17th Century, in the important collection
of antique Sacred Vessels now on view
under the supervision of
M. Cosgrove

DREICER & Co
560 Fifth Avenue New York

G&G Model E electrically operated Hoist, one of five models available for ash removal

Why do so many Schools and Churches use G&G Ash Removal Equipment?

1. SAFETY. G&G Sidewalk Doors and Spring Guard Gates so enclose the sides of the street-level opening as to ensure full protection against accident. This is of vital importance where many children and adults have to pass close to the sidewalk opening.

2. DEPENDABILITY. G&G equipment renders unfailing service at all times, particularly under stress of weather conditions which may cause a large accumulation of ashes.

3. ECONOMY. G&G equipment saves time and labor, enabling one or two men to do as much work as would ordinarily be performed by four to six men. The electric models use remarkably little current as evidenced by a recent test in a New York school where 231 cans were lifted 14 ft. in one kwh. (cost 7 c.)

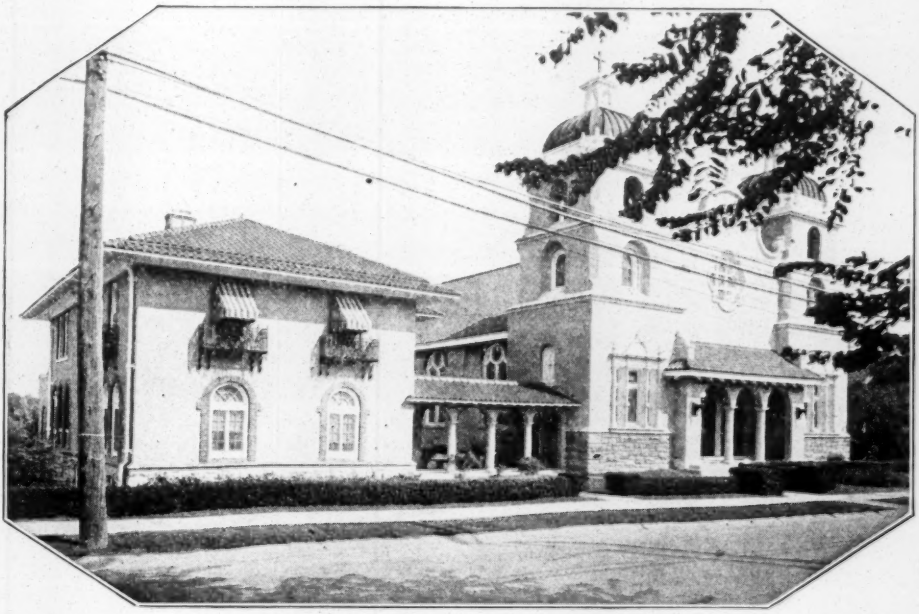
4. LONG LIFE. The rugged construction of G&G equipment is very noticeable and this accounts for the many years of continuous service uniformly reported by users of this equipment.

The G&G ELECTRIC REG U.S. PAT OFF.
Telescopic Hoist
With Automatic Stop and Gravity Lowering Device

WRITE for illustrated Catalog. All models of the G&G Hoist are described, as well as the sidewalk doors and other equipment that has been designed in recent years to make the G&G way the safest way to remove ashes at schools, churches, etc.

GILLIS & GEOGHEGAN

531 West Broadway **New York City**



Visitation Roman Catholic Church, Kansas City, Mo.
Owen and Payson, Architects

ROOFS of Ludowici-Celadon Tiles may be constructed to harmonize in design and shade with any type of building. For example, the use of our IMPERIAL Spanish Red Tiles on this quaint little church has tremendously enhanced its Mission atmosphere. If your parish is planning the erection of a truly distinctive church, parish house, school, hospital or asylum, Ludowici-Celadon Tiles will prove the most effective and also the most economical roofing material you can possibly select.

IMPERIAL
Roofing Tiles

LUDOWICI-CELADON COMPANY

104 South Michigan Avenue · *Chicago*
565 Fifth Avenue · *New York*

Hansen's Sanctuary Oil

OUR GUARANTEE—If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had. It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatsoever, as our guarantee protects you.

Seven Day Candle

Case containing 52 cans.....$25.00
(One year's supply)
One box of wicks..... .75
One Patent Wick Holder.....(Gratis) .00

Total.....$25.75

Order a case today. You are taking no chances. The risk is ours.

When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case.
Case of 50 Lights....$25.00
Eight Day Ruby Glass .00
Brass Protector..Gratis .00

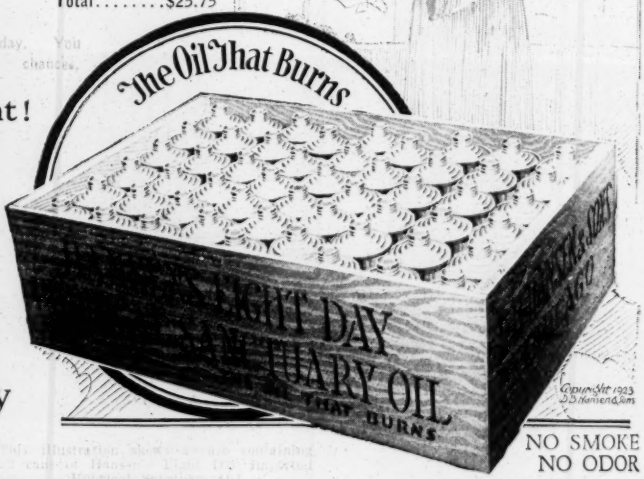
Total.....$25.00

Important!

The cost of Hansen's Rubrical Oil is less than

7c

Per Day



Hansen's Eight Day Wicks should be used when burning this oil.

NO SMOKE
NO ODOR

Altar Boys' CASSOCKS and SURPLICES

Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL
Better Quality, Workmanship and Fit:
"THEY COST NO MORE"

Copyright 1923 D.B. Hansen & Sons

Cassocks Come in Black, White, Red and Purple Poplin.

THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.

No. 15—Surplice.

Nos. 13-14—Surplice.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination upon request.

Age	Measure Down Back	Price	Age	Measure Down Back	Price
8..10	inches	$4.75	13..50	inches	$5.25
9..42	"	4.75	14..52	"	5.25
10..44	"	4.75	15..54	"	6.00
11..46	"	5.25	16..56	"	6.00
12..48	"	5.25			

10% Discount allowed on orders for 24 or more Cassocks

SURPLICES

No. 13. Lawn, with lace, each.....$1.50
No. 14. Lawn without lace, each.... 1.05
No. 15. Oriental lace, each..... 3.70

SASHES

Sashes with fringe, each.....$1.25
Sashes without fringe, each..... .75

CAPES

Capes with fringe, each.....$2.00
Capes without fringe, each..... 1.00

D. B. Hansen & Sons, 27 N. Franklin St. Chicago - Ill.

TAILOR-MADE CASSOCKS FOR PRIESTS

Jesuit Style Cassocks

Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.

PRIESTS' OUTFITS—*Reasonably Priced*

No. 6000	Cassock	$25.00	*No. 29*	Cassock	$30.00
Mercer'd Irish Poplin	Short Cape	4.50	*Alpaca Mohair*	Short Cape	5.00
	Sash	3.75		Sash	4.00
No. 8614	Cassock	30.00	*No. 9714*	Cassock	36.00
Serge	Short Cape	4.75	*Serge*	Short Cape	5.50
	Sash	4.00		Sash	4.50
No. 3081	Cassock	43.00	*No. 9282*	Cassock	45.00
Serge	Short Cape	6.00	*Butterfly Silk*	Short Cape	6.50
	Sash	5.00		Sash	6.00
No. 2113	Cassock	45.00	*No. 3007*	Cassock	45.00
Henrietta	Short Cape	5.50	*Serge*	Short Cape	6.00
	Sash	5.00		Sash	5.00

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

Cassock Styles

Roman with narrow back
Roman with wide back
Jesuit with sash
Jesuit with buttons
Jesuit with Roman back
Sleeveless Cassocks for traveling
$1 less than prices quoted above

Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given

FINE SELECTION OF CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak. Venetian Lining. Velvet Collar..... **$45.00**

No. 2. Belgian Kersey, Good Quality Confessional Cloak. Venetian Lining. Velvet Collar..... **$50.00**

No. 3. St. Nicholas Best Kersey, fine Venetian Lining. Silk Collar..... **$58.00**

No. 4. St. Nicholas Best Kersey, best Venetian Lining. Silk Collar..... **$65.00**

Roman, Wide-Back

CASSOCKS AND COMPLETE OUTFITS
for Archbishops, Bishops, Abbots, and Monsignors
WRITE FOR DESCRIPTIVE LITERATURE and PRICES

D. B. HANSEN & SONS

27 North Franklin Street **Chicago, Illinois**

SANCTUARY AND SACRISTY SUPPLIES

COMMUNION PATEN

No. 1818. Metal all gold plated with ebonized wood handle.

$7.00

Diameter 7½ inches.

No. 1818S. Sterling silver, all gold plated with ebony handle.

$23.00

Length of handle 9 inches.

$12.00

Holy Water Receptacle

An Article Which Every Catholic Church Should Have

THIS receptacle is made of "Fibrotta," the basic part of which is wood pulp. It is in one piece, entirely seamless, and does not require hoops, consequently there is nothing to drop or rust off. It does not leak, watersoak, or rust; has no paint or varnish to wear off, does not require paint or varnish to preserve it. It is impervious to climate changes, acids or alkalis. Will not show dirt.

No. 501 Complete with porcelain drip trays, wire frame and bucket.

4 gals. with stand.....	**$12.00**
7 gals. with stand.....	**15.00**
11 gals. with stand.....	**17.00**

LUNA HOLDER

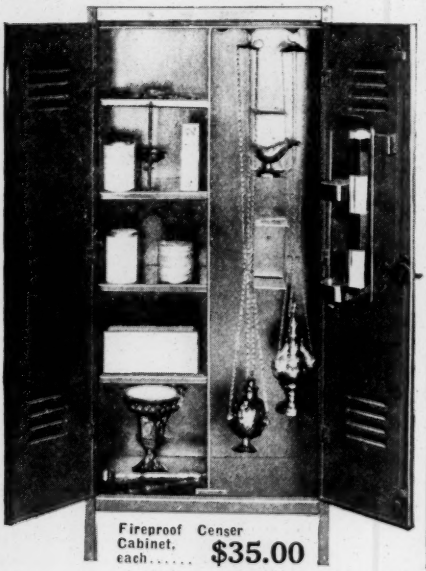
No. 192. Luna Holder. All Gold Plated, with adjustable track. Height 6 inches, diameter 3 inches.

Each

$10.00

Fireproof CENSER CABINET

NEW cabinet equipped with holder for lighting tapers. Contains space for new and burnt matches, hooks for censers, charcoal lighter and shelves for incense, charcoal and Holy Water pots. *Height 54 in. Width 25 in. Depth 12 in.*



Fireproof Censer Cabinet, each..... $35.00

Confessional Tally Register

No. 0—Hand Tally Register, Counts 1 to 1,000. Each **$2.50**

No. 1—Hand Tally Register, Counts 1 to 10,000. Each **$5.00**

No. 0—With Bracket or Safety Pin, Counts 1 to 1,000. Each **$4.50**

No. 1—With Bracket or Safety Pin, Counts 1 to 10,000. Each..... **$5.50**

HANSEN'S EIGHT-DAY SANCTUARY OIL Costs 7c **PER DAY**

STANDING 8-DAY LAMP

No. 2004—Solid Brass, Gold Lacquered. Height, 10 inches; including 8-Day Ruby Glass.

Each

$7.50

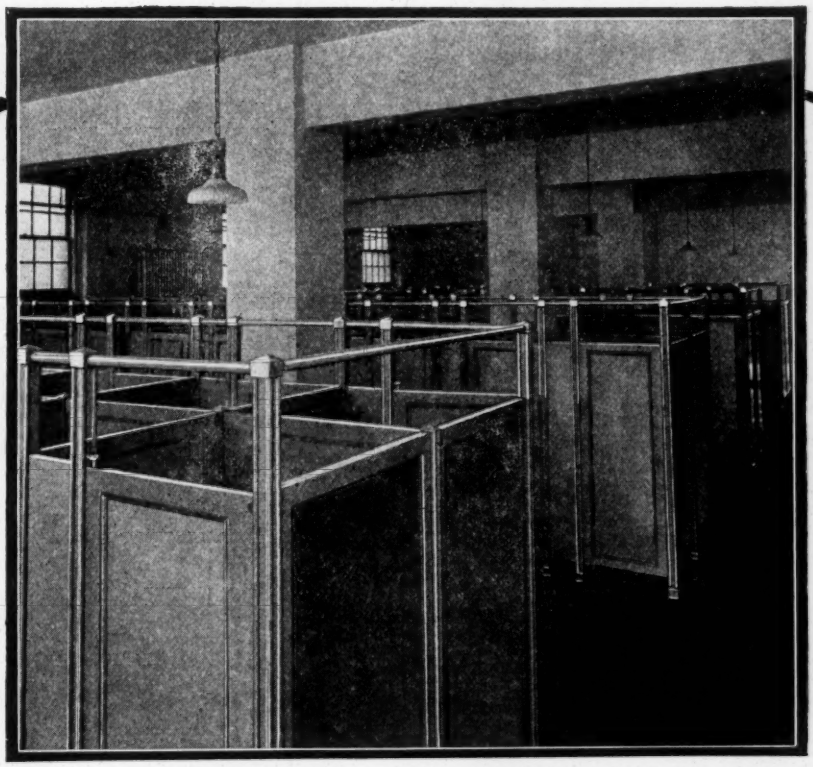
This lamp can be furnished with a Ruby Glass to fit our 7-Day Candle

POCKET HOLY WATER SPRINKLER

Every Priest should have one of these Holy Water Sprinklers. No larger than a fountain pen. Can be carried in vest pocket.

$1.50

D. B. HANSEN & SONS *The Catholic Church Goods House*
27 North Franklin St. Chicago



Sanymetal Dressing Rooms, Carnegie Institute of Technology, Pittsburgh. H. Hornbostle, Arch

No, one metal-partition job will *not* last as long as another. Sanymetal is a life-long investment in sanitation.

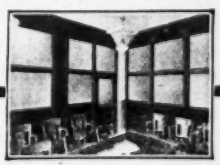
New interlocking construction, clean-cut and rigid. No unsightly welds, bolts or screws. Drawn-metal trim on panels and doors. Unit sections adaptable to any layout. Gravity Roller Hinges. Self-draining base shoe. Polished aluminum hardware, set with cap nuts. Ask for list of Catholic installations.

The Sanymetal Products Company, 1707 Urbana Rd., Cleveland, Ohio

Sanymetal

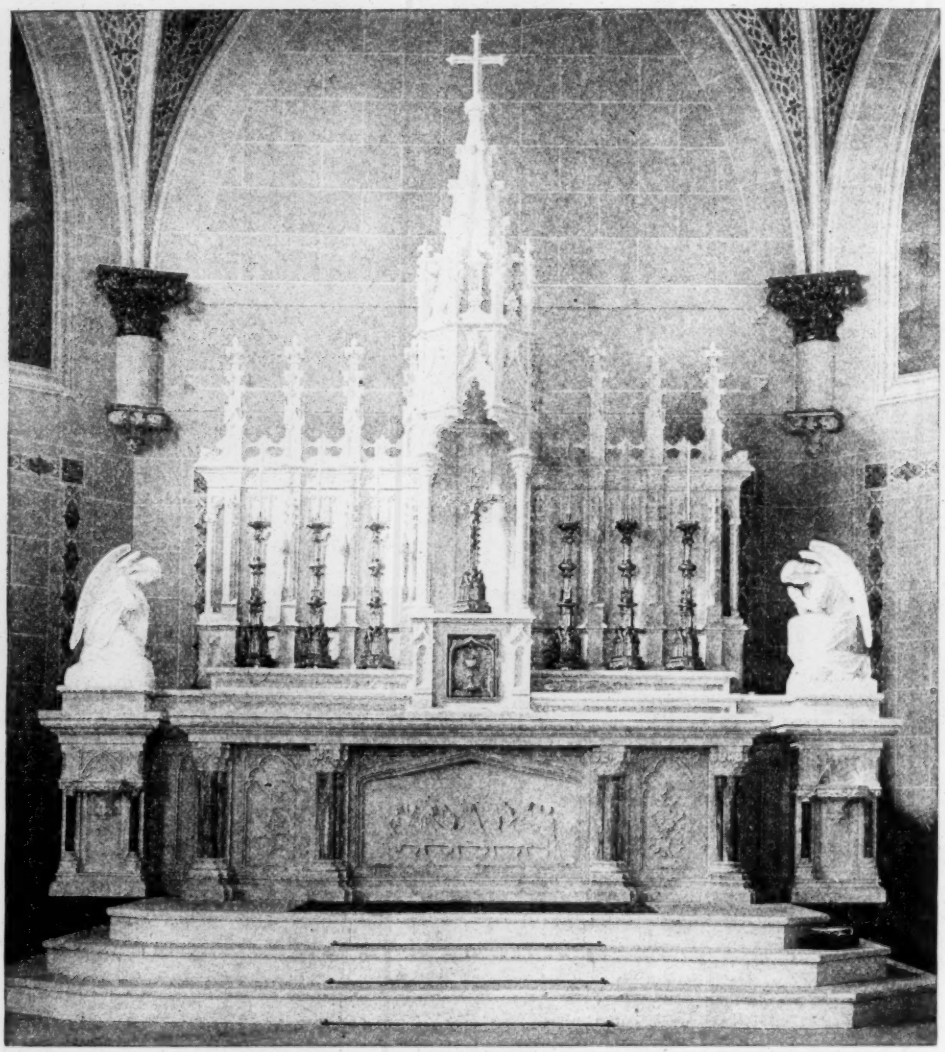
TRADE MARK U.S. REG.

Toilet and Office Partitions



SUPERLATIVELY BEAUTIFUL!

IS THE EXPRESSION OF THOSE WHO EXAMINE THE SELECTED MARBLE AND EXQUISITE WORKMANSHIP OF DAPRATO ALTARS



MARBLE ALTAR, ST. MARY'S CHURCH, GRAND FORKS, N. DAK.

DAPRATO ALTARS ARE DISTINGUISHED BY THEIR SUPERIOR ARTISTRY BOTH IN DESIGN AND EXECUTION

SEND FOR PARTICULARS

DAPRATO STATUARY COMPANY

762–770 W. Adams Street
CHICAGO, ILL.

Pietrasanta
ITALY

53 Barclay Street
NEW YORK, N. Y.

St. Barbara's Church, Chicago. Decorated by W. P. Nelson Company

We are designers of Correct Church Decorations, and are equipped to decorate Churches in all parts of the United States. We can furnish references of the highest order. Artistic sketches and estimates furnished.

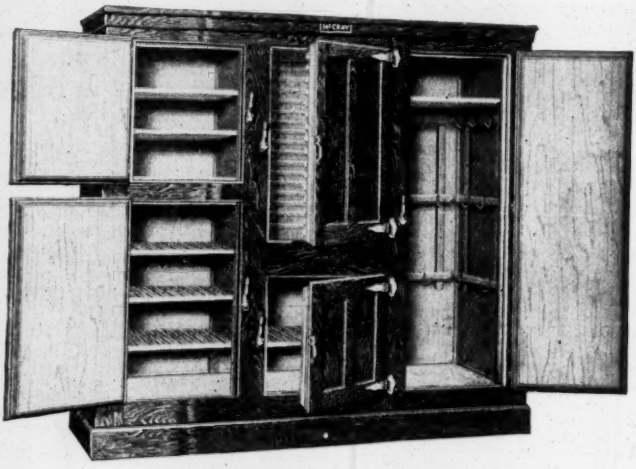
W. P. Nelson Company

— N. J. Nelson, President —

Established 1856

614 South Michigan Blvd., Chicago, Ill.

New York — Chicago — Pittsburg — Cleveland



McCray No. 1135

Look for the McCray Name Plate

You'll find it on the refrigerator equipment in the better stores, markets, hotels, hospitals, restaurants, florist shops and in homes. This name plate gives positive assurance of foods kept pure, fresh and wholesome.

"Our McCray Refrigerators Keep Foods Fresh and Pure"

YOU will hear this recommendation of McCray equipment in hospitals and institutions throughout the country where *experience* has proved it true.

Efficiency is the outstanding characteristic of the McCray—it is the result of McCray's in-built quality, which goes through to every hidden detail.

With McCray refrigerators you are assured of perishable foods kept *fresh*, *pure* and wholesome over a long period of time—an important fact *surely*, in hospitals and institutions, where purity is vital and perishables are handled in such quantities.

Free Book: Illustrates and describes McCray refrigerators and coolers for hospitals and institutions. Clip and mail for your copy; we'll gladly suggest specific equipment to meet your needs.

McCray Refrigerator Co.

2471 Lake Street **Kendallville, Indiana**

Salesrooms in All Principal Cities

Kindly send Free Book and further information on McCray Refrigerator equipment to

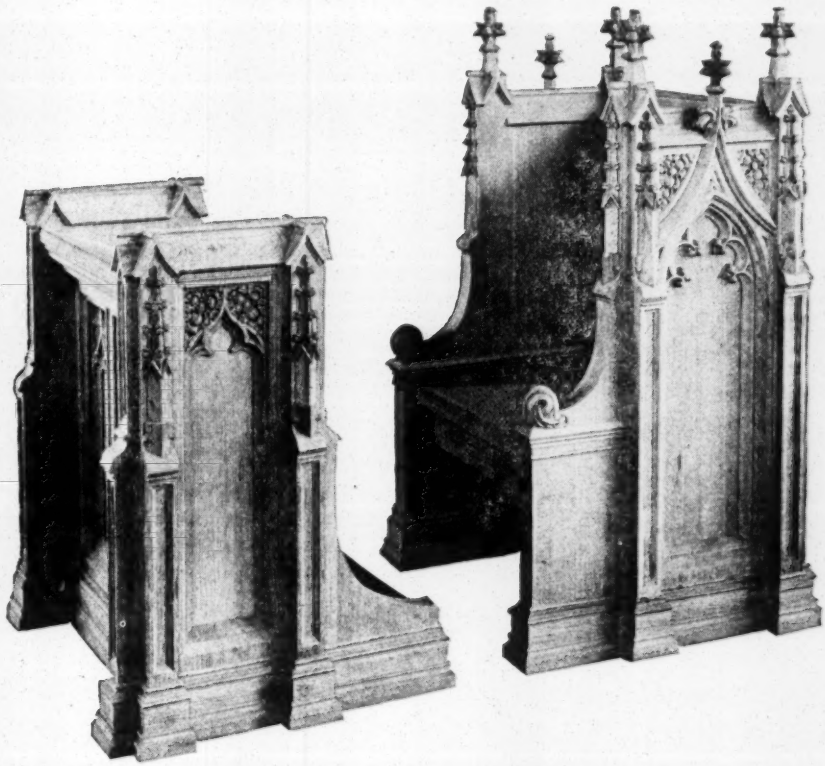
Name (Institution).....

Individual.....

City, State.....

McCRAY REFRIGERATORS

for all purposes



Church Furniture

ALTARS · REREDOSES · PULPITS
CHOIR STALLS · PRIE-DIEUX
ORGAN SCREENS · ROOD BEAMS
SANCTUARY FURNITURE
PEWS · CHAIRS

THE ECCLESIASTICAL STUDIOS OF

American Seating Company

General Offices
1026 Lytton Building
CHICAGO

NEW YORK
680—119 W. 40th St.

PHILADELPHIA
1211-A Chestnut Street

Does It Pay to Buy the Best?

The answer to this question may be given by the large number of priests who are satisfied customers of

Bohne Bros. & Co., Inc.

34 Barclay Street, New York

Cassocks . . . Clerical Suits .. Cloaks ..

and all kinds of

Ecclesiastical Garments and Vestments

Our customers include members of the Hierarchy

Archbishops . . Bishops . . Monsignori

In our outfitting service we stand for correctness of style, workmanship, and material

Priests who cannot visit our New York rooms are requested to write to us for samples of material and self-measurement blanks. We assume all the chances of pleasing you.

Besides the above supply of ecclesiastical garments, we are equipped to supply all the needs of your church in

Brass and Wood Work : Statuary : Books
Religious Articles : Tower Bells and Tower Clocks
Etc., Etc.

Pastors of Catholic Churches and heads of Institutions need not send money with the order, but can have merchandise shipped and charged, to be paid for when goods are received.

For over a quarter of a century the Clergy, Schools and Institutions have found it profitable to buy their supplies for Church Bazaars, Fairs, Picnics and Festivals from us.

We are proud of this record, especially as the majority of them continue to favor us with their business year after year

The Reasons for This Are Threefold

First: The assortments which we carry in the line of novelty merchandise are the largest in the United States.

Second: The quotations on our merchandise are uniformly low, in fact, have always been found lower than elsewhere, and in that way the church bazaars are directly benefited.

Our Catalog
A Buyer's Guide

Third: Our service is unsurpassed. We make prompt shipments and eliminate the possibility of delay.

To the Clergy and Buying Committees
Our Large Catalogue of 740 Pages is Free

We enumerate just a few of the lines which we carry:

Jewelry	Dolls	Notion Specialties
Clocks	Watches	Fountain Pens
Razors	Cameras	Dry-Goods Sundries
Leather Goods	Toilet Sets	Paddle Wheels
Umbrellas	Canes	Indian Blankets
Aluminum Goods	Silverware	Manicure Sets
Smokers' Articles	Cutlery	Religious Goods

and a large variety of Unique Novelties, Fancy Goods, etc.

Our 5 and 10-Cent Grab Bags have proven a good money-making proposition for bazaars. They cost 2½ and 5 cents, paying a double profit

N. Shure Company

Wholesale Specialty Merchandise

Madison and Franklin Sts., Chicago, Illinois

Marble Altars

Statues

Railings

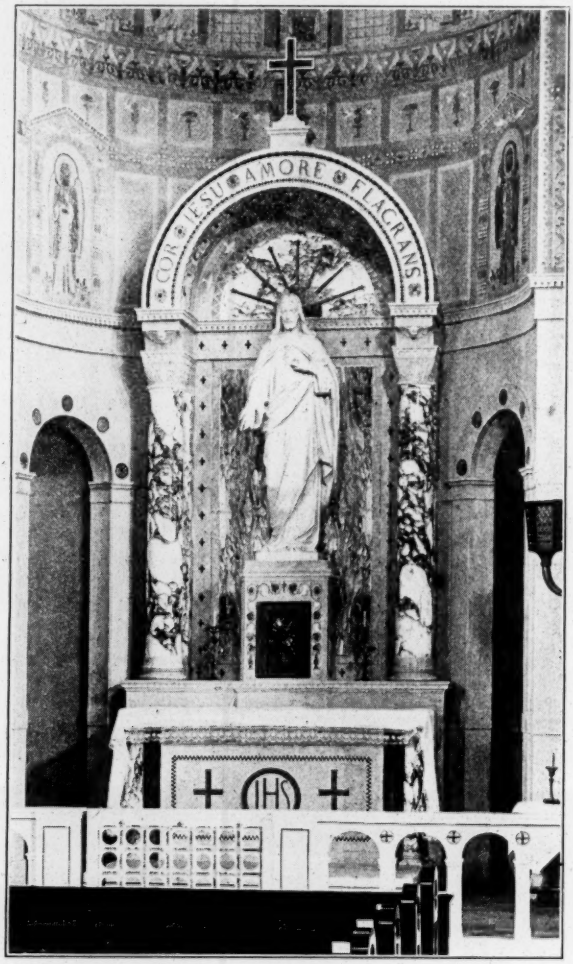
Baptismal and Holy Water Fonts

Pedestals

Groups

Bas-Reliefs

Portrait Busts



Stations of the Cross and Panels in Marble or Venetian Florentine or Roman Mosaics

Bronze and Brass Workers

The above illustration shows the Sacred Heart Chapel Altar, Statue and Marble Wall Work recently installed by us in the Shrine of the Sacred Heart, Washington, D. C., for the Rt. Rev. Msgr. P. C. Gavan, Pastor
Messrs. Murphy and Olmsted, Washington, D. C., Architects

THE McBRIDE STUDIOS, Inc.

Pietrasanta (Carrara) Italy

Ecclesiastical Art Specialists in

CARRARA MARBLE

VENETIAN — FLORENTINE — ROMAN MOSAICS
BRASS, BRONZE AND WROUGHT IRON

American Office : 41 Park Row (opposite City Hall) New York City

Designers - Sculptors - Modelers - Carvers and Cutters of

ITALIAN MARBLE AND STONE

Church or Institution Funds

Pastors of Catholic Churches, Rectors of Colleges and Institutions, please let us recommend that you invest ***your Church or Institution funds*** *in our* ***Seven Per Cent*** *First Mortgage Real Estate Bonds.*

These Bonds can be secured in Denominations of $100, $500 and $1000, with serial maturities ranging from two to seven years.

Your Church or Institution funds will be absolutely secured against loss or depreciation of any kind, and the rate of interest makes these bonds unusually attractive.

All of our Bonds are protected by first mortgages on high-class Chicago real estate and apartment buildings. As the interest rate may decline, we would advise filling out the coupon and forwarding at once.

We rent and collect the rentals from all buildings, thus controlling the finances until the Bonds are paid. This is done for your protection

"31 Years Without a Foreclosure"

A. S. Terrill & Company

30 N. La Salle Street, Chicago
111 Broadway, New York
Established 1894

A. S. Terrill & Company
30 North La Salle St., Chicago, Ill.

Please send complete information

Name . . . . . .

Address . . . . . .

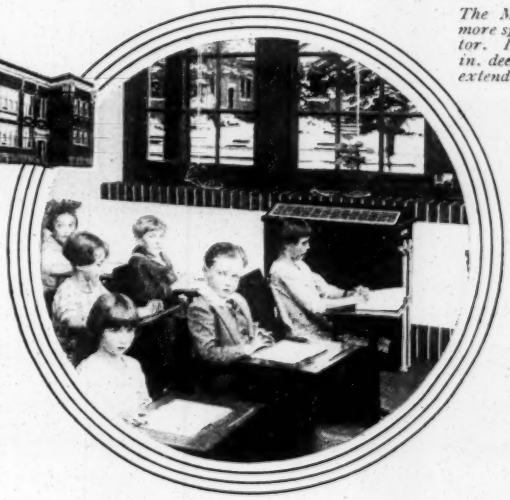
EMIL FREI
ART GLASS CO.
3934 S. GRAND BLvd. ST. LOUIS
MO. MUNICH BAVARIA BRANCH STUDIO

D 2037

And now

an even greater UNIVENT

Roosevelt School,
Carbondale, Penna.
LOUIS HANCOCK, JR.,
Architect
Scranton, Penna.



The Model "S" Univent occupies more space than an ordinary radiator. It is only 38 in. high and 12⅛ in. deep. Can be recessed so as to extend only 8 inches into room.

THE Univent System saves building space—hence building costs. Greater than the material economy in building costs, however, is the positive assurance of *good* ventilation.

The above shows the Univent in the class room. It is taking nature's fresh air in through the wall back of the Univent.

This air is cleansed of any dust and soot particles, before passing through the special copper radiator, and distributed throughout the room as silently as a watch.

The practical economy of the Univent System has appealed to Educators everywhere.

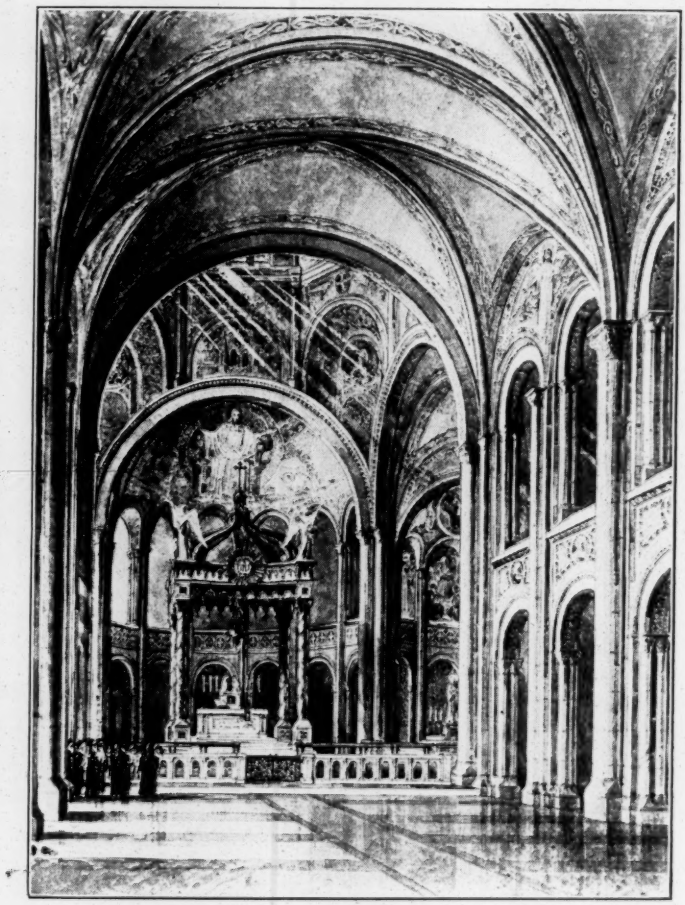
Send for the latest copy of Univent Ventilation. No obligation.

THE HERMAN NELSON CORPORATION *Moline, Ill.*
1984 Third Avenue

Branch Sales and Service Stations

BELFAST, ME.					
BOSTON	PHILADELPHIA	CLEVELAND	MILWAUKEE	EMPORIA	SALT LAKE CITY
NEW YORK CITY	SCRANTON	COLUMBUS	MINNEAPOLIS	OMAHA	SPOKANE
BUFFALO	PITTSBURG	TOLEDO	CHICAGO	KANSAS CITY	PORTLAND
ROCHESTER	GRAND RAPIDS	DES MOINES	ST. LOUIS	DENVER	SEATTLE

Church Decoration is Our Specialty



St. John's Chapel, Springfield, Illinois
Decorated by the Arthur Hercz Studios

For seventeen years we have served the Catholic Clergy, and our patrons will gladly testify to our ability as high-class Church Decorators, and to our integrity and honesty.

Our Mr. Hercz spent many years in Rome and other European cities, and brought to this country rich experience in Painting and Church Architecture.

We will gladly furnish sketches and estimates to any Catholic Priest who contemplates improvements in his Church. We do, and have done work in all parts of the United States and Canada.

Arthur Hercz Studios

756 Waveland Ave. Chicago, Ill.

Our Guarantee to Our Customers

is plainly stamped on every candle

There is no reason why you should be asked to accept anybody's word for the amount of beeswax in the Altar candles you use. You *know* definitely when you purchase our candles.

Always use our trade-names when you order

We also manufacture a complete line of beeswax, composition wax and stearic candles for general use; devotional candles and Sanctuary supplies.

On sale by all leading church goods dealers, or you may send your orders direct to us

E. J. Knapp Candle and Wax Co., Inc.

Office and Factory

Syracuse, N. Y.

:CANDLES:

Beeswax and Stearic Acid

of the

Highest Quality

Illustrated Candle Catalogue and price list sent on request

Will & Baumer Candle Co., Inc.

Syracuse, N. Y.

Branches:

NEW YORK — CHICAGO — BOSTON

ST. LOUIS — MONTREAL

FRINK
REFLECTORS

Of the Thousands of Churches that Frink has Lighted

IS there a better guage of a man than the work that he has done?

Then what better judge of a service than the work *it* has done.

For over sixty years we have been producing illumination, in over 30,000 churches and cathedrals, for auditoriums, pulpits, chancels, classrooms, and every other place where light is necessary.

As a result of this vast experience, we are generally able to bring to you, the successful solution of any lighting problem that you have in mind.

We'd be glad to confer with you at any time, either in person or by mail.

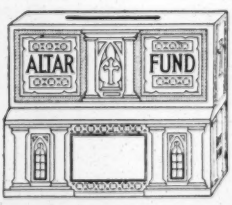
I. P. FRINK Inc.

24th Street and 10th Ave., New York

Representatives in Principal Cities

MITE BOXES

For Missionary and Special Offerings



These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and prices of the various styles sent on request

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St.

Philadelphia, Pa.

SATISFACTION

Is the Object of a Purchase—Not Price

When you install the **Collection Envelope System**—and you eventually will—will you want a system that you *know* will increase collections or will you be willing to experiment?

We have done the experimenting and know our Collection Envelope System will increase your collections. Our envelopes and cartons are made from the best quality stock and our system is *guaranteed*.

A Cheap Article is Dear at Any Price

Send your orders and inquiries to the firm that understands your needs and can supply them

The Catholic Publishing Company

East Liverpool, Ohio, U. S. A.

Unification of Catechetical Teaching

Christian Brothers'
SERIES OF
CATECHISMS

Revised in Accordance with the Code of 1918

It is the Only Complete Uniform Course of Christian Doctrine by Grades, from the Kindergarten to the Seminary, comprising

Catechism of Christian Doctrine for First Communicants. ....Price 3½ cents net
No. 1, (3d grade)..... .....4½ cents net
No. 2. (4th, 5th and 6th grades).....9 cents net
No. 3. (7th and 8th grades) ..... 18 cents net
No. 4. (High schools and Academies). 72 cents net
No. 5. Manual of Christian Doctrine, (Advanced classes in Academies and for Colleges and Seminaries). .....$1.60 net
No. 6. Exposition of Christian Doctrine, 3 vols., with summary and analysis. (Reference set for the teachers and clergy, being a complete course of religious instruction in English.) 3 vols., 2100 pages. .... $8.50 net
No. 7. The Catechist's Manual. Price 90 cents net

John Joseph McVey, Publisher, 1229 Arch Street Philadelphia, Pa.

Woodward & Tiernan Ptg. Co., 309 North 3rd St., St. Louis, Mo.
Western and Southern Agents

ECCLESIASTICAL ART METAL WORK

Also refinishing of Sacred Vessels and all kinds of

CHURCH METAL GOODS

Crucifix No. 60

Wright Manufacturing Co.

INC.

127–131 Master Street

Philadelphia, Pa.

Ask your dealer for the WRIGHT GOODS

Single Pedestal Desk
No. 3-G 780-F

No. 1
Combination Desk

Chair Desk
G-1203 1SS

A complete assortment of seating equipment for classrooms, offices, rest rooms, auditoriums, etc., for schools, colleges, kindergartens, and other educational institutions.

THE importance of correct seating is nowhere more evident than in the educational institution.

Where student and teacher sit for long hours, posture has a considerable effect upon the comfort, health and efficiency of the individual.

To meet these particular requirements the best recommendations of mass-seating authorities have been combined with our 98 years of seat-building experience.

As a result, Heywood-Wakefield school equipment is carefully, sturdily and scientifically built to the highest ideals of quality and the best ideas of practicality.

Through application to any Heywood-Wakefield warehouse, this accumulated knowledge may be brought to bear upon your seating problems by H-W school equipment experts.

This consulting service is available to you without cost.

HEYWOOD-WAKEFIELD WAREHOUSES

BALTIMORE, MD.	113 W. Conway St.
BOSTON 45, MASS.	Winter Hill
BUFFALO, N. Y.	Wells and Carroll Sts.
CHICAGO, ILL.	2653 Arthington St.
KANSAS CITY, MO.	1310 W. Eighth St.
LOS ANGLES, CAL.	215 East 6th St.
NEW YORK, N. Y.	516 W. 34th St.
PHILADELPHIA, PA.	244 So. 5th St.
PORTLAND, ORE.	148 No. Tenth St.
SAN FRANCISCO, CAL.	737 Howard St.
ST. LOUIS, MO.	Sixth and O'Fallon Sts.

Heywood-Wakefield
REG. U.S. PAT. OFF.

"Double Your Church Income"

Many records show the adoption of ***Hilliard Church Envelopes*** by Catholic Churches has doubled and trebled Sunday Collections thereby removing the necessity for solicitation for funds by fairs, socials, or other troublesome methods.

The envelope system can be started any time during the year. We will furnish you with all details and help you make it a success.

Samples and Complete Information on Request

Write for our Special Offer

We have the recommendation of the VERY REV. MSGR. EDMUND J. BRITT Chancellor, Diocese of Buffalo

H. W. HILLIARD CO. Inc.,

Church Envelope Specialists

2665 Main St. Buffalo, N. Y.

HILLIARD CHURCH ENVELOPES

WORRY EXEMPT BONDS

6%

CATHOLIC CHURCH PROPERTY

BONDS: $500 and $1000

Interest Coupons payable semi-annually
Maturities 2-3-4-5 and 6 years

Non-Speculative and Absolutely Secure

Bonds certified by Chicago Title & Trust Co.

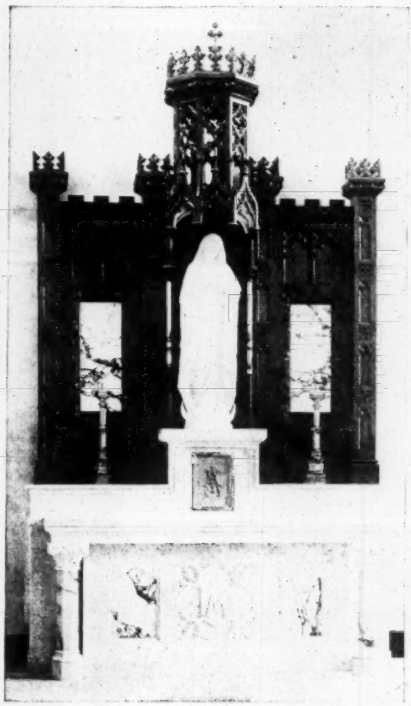
Full Particulars Upon Request

Cremin & O'Connor

135 North Clark Street Chicago, Illinois

For 37 Years

We have sold Catholic Church and Catholic Institutional Securities without a loss to the investor



TUDOR GOTHIC ALTAR

Designers, Sculptors, Modelers Carvers of Ecclesiastical Art

MARBLE AND WOOD

In marble, wood or metal only is it possible to secure those fine sharp lines which produce true art.

Illustrations and designs sent upon request

The E. Hackner Co.

LaCrosse, Wis.

Est. 1881 Inc. 1910

CYCLONE "GALV-AFTER" Chain Link Fence Fabric

Cyclone "Galv-After" Chain Link Fence has become the preferred fencing. It is Heavily Zinc-Coated (or Hot-Galvanized) by Hot-Dipping Process AFTER Weaving; approximately 5 times as much zinc-coating on Cyclone "Galv-After" as is applied under the method of making fence fabric of wire galvanized BEFORE weaving. Lasts many times longer. No annual painting required.

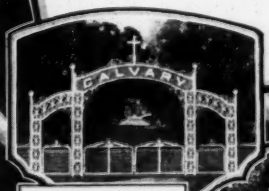
Write nearest offices, Dept. 32, for complete information about "Galv-After" Fence and Cyclone Service. Also about Cyclone Iron Fence for all purposes

CYCLONE FENCE COMPANY

Factories and Offices:
Waukegan, Ill., **Cleveland, Ohio.**
Newark, N. J., **Fort Worth, Texas.**
Oakland, Calif. (Standard Fence Co.)
Portland, Ore. (Northwest Fence & Iron Works)

CYCLONE FENCE

The Mark of Quality



Cyclone Entrance Arches and Gates in Wire

Property Protection Fence

Cyclone Iron Entrance Arches

PROPERTY PROTECTION PAYS

Church Furniture Exclusively

Designers and Builders of

Altars Pews Pulpits Confessionals

Prie-Dieus Railings Vestment Cases

The Josephinum Church Furniture Co.

Main Office and Studio:

351 Merritt Street, Columbus, Ohio

Beneficial Saving Fund

1200 Chestnut Street

Philadelphia

4% *Interest Paid On Deposits*

A Mutual Savings Bank, Owned by Its Depositors

MARBLELOID

The Universal FLOORING *for Modern Buildings*

THE FLOORS OF
ST. JOSEPH'S CHURCH

in Babylon, Long Island, are of Marbleloid, therefore, are attractive, easy to the tread, fireproof, and durable.

Any Catholic Church, School or Institution interested in obtaining a modern floor will find that Marbleloid will meet their requirements—and it can be obtained *installed* at a cost of *less than one half* that of luxurious types. It is a seamless, tough floor, possessing a fine-grained, smooth surface. It is fireproof, jointless, highly sanitary, resilient, and therefore, quiet. It is very economical because of its moderate first cost, its long life, and its elimination of painting, varnishing and other expensive upkeep.

Marbleloid is an oxy-chloride floor (entirely different from a hard marble or concrete floor). It can be supplied in choice of many colors or color-combinations, making a really handsome floor—and the color never wears off.

There is no doubt about the satisfaction in a Marbleloid Floor. Several hundred thousand square feet are in daily service in Catholic Churches, Schools and Institutions, every floor manufactured, installed and guaranteed by us. Marbleloid is also excellent for resurfacing worn-out wood or concrete floors.

Write for Sample and Literature

The Marbleloid Company

1405 Printing Crafts Bldg. **New York**

MARBLELOID

The Universal FLOORING *for Modern Buildings*

REFLECTOLYTE

Type S. G. E. X.

REFLECTOLYTE
Lighting Fixtures
COMPLETE EQUIPMENT

From simple inexpensive Unit Types to large Highly Ornate Multiple Fixtures, with Brackets to match; suitable for

CHURCHES, COLLEGES
CONVENTS, SCHOOLS
HOSPITALS and INSTITUTIONS

Catalog and list of representative Catholic Buildings "Reflectolyte" equipped, on request

THE REFLECTOLYTE CO.

914 W. Pine St. St. Louis, Mo.

A. Gross & Co.

90 West Street, New York City

Candle Manufacturers Since 1837

Lux Vitae Brand - - *100% Pure Beeswax Candles*
Ceremonial Brand - - *60% Pure Beeswax Candles*
Gregorian Brand - - *51% Pure Beeswax Candles*

Each Candle Guaranteed and stamped with the percentage of Pure, Sun-bleached Beeswax contained therein

JAMES A. BURNS
Secretary

DAVID MAHANY
President

NORBERT J. BAUMER
Director of Sales and Production, Church Candle Division

Factories : Newark, N. J. and Baltimore, Maryland

Honor your church with a permanent fireproof roof of

Ambler Asbestos Shingles

and end the roofing problem for all time. Grays, browns, blue-blacks and other colors. Several thicknesses and styles. Rugged or straight butts.
Send for our church book

ASBESTOS SHINGLE, SLATE & SHEATHING COMPANY

Ambler **Penna.**

Branches and representatives throughout the country

TWO desks of different manufacture may look very much alike. The inherent weaknesses of one cannot be seen with the naked eye. Even a hastily constructed product must be used before it develops "side-sway," warping, loosened joints, and other desk defects. ¶ Therefore, the man who is experienced in the problems of upkeep will consider, as of deep importance, the fact that the guarantee of the American Seating Company is an insurance policy for service results. We are determined that no desk today—or tomorrow—shall mar our record of 36 years.

Building school desks and auditorium chairs the year round, carefully crating and storing them in the principal cities throughout the country for the express purpose of meeting your requirements on time, is a service offered only by the American Seating Company. ¶ With fifty-one branch offices and distributing organizations throughout the country the American Seating Company is able to render service that is swift and dependable. Fifteen models for classroom and auditorium eliminate the element of compromise from your choice of desk or chair for each purpose. Catalog A-155 sent upon request.

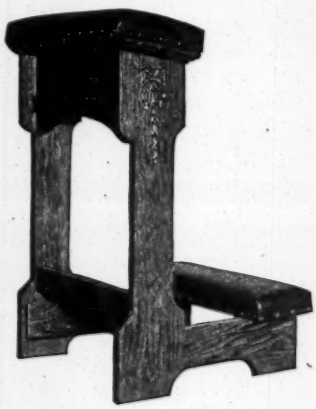
American Seating Company

General Offices—1026 Lytton Bldg., CHICAGO

The Factory is in Michigan,

But the Service is Local to you!

CHURCH FURNITURE



No. 19 Prie Dieu in oak

Golden Oak Rubbed Finish, upholstered in Chase leather, Price $10.00.

The Tiffin Manufacturing Co.

L. B. 425 Tiffin, Ohio

Incorporated 1874

ALTARS, PEWS, PULPITS, VESTMENT CASES, ALTAR-RAILINGS, CONFESSIONALS, SANCTUARY BENCHES, ETC.

Write for Designs and Prices

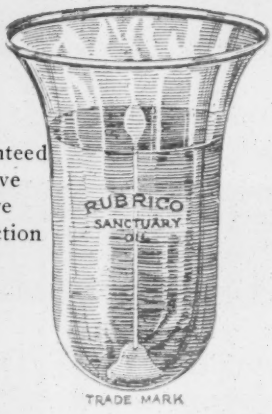
Always mention Style of Architecture

RUBRICO

Eight-Day Sanctuary Oil

ONE YEAR'S Supply with tapers in small tins
$25.00, freight prepaid

Guaranteed to give entire Satisfaction



TRADE MARK

Rubrical
Odorless
Smokeless

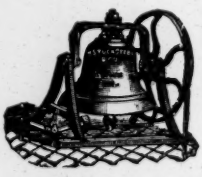
Order a case today and note the difference

Monarch Oil & Chemical Co.
REFINERS
240 N. 2nd Street Philadelphia, Penna.

McSHANE

BELLS
CHIMES
PEALS

McSHANE
BELL FOUNDRY CO.
Baltimore, Md., U. S. A. ESTABLISHED 1856



Established 1855

Best Full-Toned

Church Bells and Peals

H. Stuckstede Bell Foundry Co.
1312-1314 South Second Street
St. Louis, Mo.

Correspondence Solicited

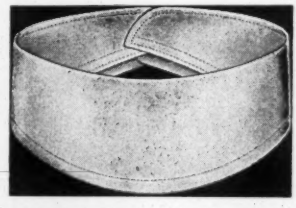
THE OLD MENEELY FOUNDRY

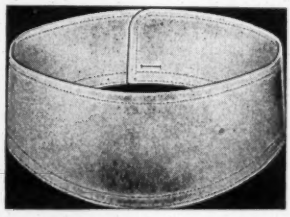
CHIMES
PEALS.
CHURCH

& OTHER
BELLS

MENEELY & CO.

WATERVLIET, N. Y. (West Troy)





Clerical Collars

Located as we are in Troy, New York, the leading Collar City of the world, we can furnish by the dozen, all leading makes, including the well-known Earl & Wilson, Cluett-Peabody, and Ide brands, or will duplicate any collar, from sample.

Collars sent Parcel Post anywhere in the U. S. A., day order is received, $2.25 per dozen.

Send postal for illustrated booklet describing all styles of clerical collars and cuffs, and eliminate the difficulty of getting the collars you desire.

Address Department C

THOMAS McBRIDE

Haberdasher and Shirtmaker

TROY, N. Y.

Established 1900

SHIRT SPECIAL

White and neat stripe negligee shirts—neckband built for clerical collars. 3 for $5.50. Sent on approval.

WINES

We are the largest EXCLUSIVE distributors of

Pure Sacramental Wines

In this section of the country

We are happy to refer you to the Chancellor of the Diocese of

Buffalo	**Altoona**
Cleveland	**Indianapolis**
Columbus	**Ft. Wayne**
Detroit	**Nashville**
Erie	**Pittsburg**
Grand Rapids	**Toledo**
Wheeling	**Altoona**
Covington	**Oklahoma City**

Louisville, Ky., etc.

The A. J. Hammer Co.

1653 St. Clair Ave., S. E.

Cleveland, Ohio

Van Duzen Bells

Formerly Van Duzen & Tift

For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.

Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

Send for catalogue

The E. W. Van Duzen Co.

Buckeye Bell Foundry

428-434 East Second Street

CINCINNATI - - - OHIO

If You Need a New Church,
You employ an Architect!!!

If You Build a New Church,
You employ a Contractor!!!

BUT—
how about the finance which makes the new church possible and pays the Architect and Contractor?

Do you attempt to raise that money without the aid of an expert?

It is better to employ the Security Funding Company than to wish you had

We know the business of fund raising—been at it for fourteen years successfully and undertake campaigns for $25,000 and upwards.

Security Funding Company
28 East Jackson Blvd.
CHICAGO

KINETIC
ORGAN BLOWERS

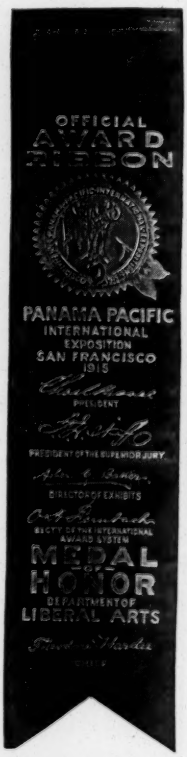
Are the accepted standard for blowing Church Organs everywhere, because of their quietness of operation, efficiency and steadiness of wind supply.

More Kinetics in use in Catholic Churches than of any other make.

Nearly 15,000 in use in Churches, Residences, Theatres and Public Auditoriums on the finest and largest organs.

A special Kinetic Blower for student organs

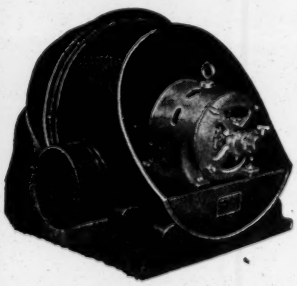
Kinetic Engineering Co.
6066 Baltimore Ave.
Philadelphia, Pa.
New York 41 Park Row | Boston, Mass 15 Exchange St.
Chicago: 64 E. Van Buren St.



Twenty years of development has won universal acknowledgment of "Orgoblo" superiority. Recent improvements have made the

Super "Orgoblo"

Sturdy : Efficient : Quiet



Most of the largest and finest American organs are blown by Orgoblos.

The Orgoblo has won the highest award in every exposition entered.

Special **"Orgoblo Junior"** for reed and student organs.

The Spencer Turbine Co.
The Organ Power Dept.
Hartford, Connecticut

DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

These beautiful toned Chimes exert a powerful influence for the substantial upbuilding of the church by broadcasting the message of Christianity to countless throngs.

Standard Sets, $5,000 to $10,000

Complete information including a tested method for securing Chimes for your church will be sent promptly on request.

J. C. Deagan *Inc.*
131 Deagan Building
CHICAGO, ILLINOIS

Established 1880

Lest You Forget! Honor Your Beloved Dead

All Souls' Day falls, this year, on Sunday, November 2nd, and if you desire to honor your beloved dead, place a Badger Memorial Cross at the graves of your deceased relatives.

Badger Memorial Iron Grave Crosses are low-priced but beautiful in their simplicity and dignity.

Easy to Set Up—Anyone can quickly set up a Badger Cross. They last for ages. No grave need be unmarked.

Low Priced—The prices vary from $10 to $28, complete with base, name and inscription. *Send for catalog showing many beautiful designs.*

Satisfaction Guaranteed or Money Refunded

BADGER WIRE & IRON WORKS
1102 Cleveland Ave., Milwaukee, Wis.

Fund Raising Supplies

Samples and Catalogue Sent on Request

D. P. Murphy Co.

14 BARCLAY ST. NEW YORK

Wilson

Make Your Church Buildings Flexible

WILSON Sectionfold Partitions turn large rooms into rooms of just the desired size for classes, special meetings, etc. Adaptable to old buildings as well as new.

Send for Catalogue No. 18

Established 1876 Wilson DOORS · PARTITIONS · BLINDS WARDROBES THE J.G. WILSON CORPORATION NEW YORK CITY

The J. G. WILSON Corporation
11 East 36th Street, New York City
Offices in all principal cities

The leading Church Towers everywhere are being supplied with **Bells**

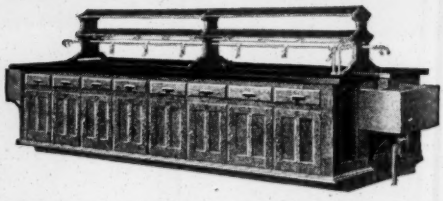
from the

MENEELY BELL CO.

220 Broadway New York City

TROY, N. Y.

Kewaunee Laboratory Furniture



A very complete line of over 500 standardized designs makes it certain that we can supply every Laboratory need with a standard desk, table, bench or sink. This reduces expense, avoids delay and permits you to add to your laboratory equipment only as needs actually justify.

The Kewaunee Book is the standard authority on Laboratory Furniture. Ask for a copy, if interested. Address the home office at Kewaunee.

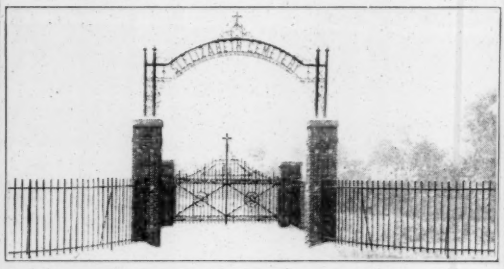
Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS

C. G. Campbell, Treas. & Gen. Mgr.

107 Lincoln St., Kewaunee, Wis.

New York Office, 70 Fifth Ave.

Offices in principal cities



Iron Fence for Every Purpose

Plain and ornamental entrance gates—all kinds of light iron work. Iron and wire window guards —Balcony Railings—Folding Gates—Gratings —Cellar Doors—Vases—Settees, etc.

Catalog on request
Estimates cheerfully given
Orders filled promptly

The Cincinnati Iron Fence Co., Inc.

Established 1905

3371 Spring Grove Ave. Cincinnati, O.

St. Louis Bell Foundry

Stuckstede & Bro., Proprietors

2735-37 Lyon Street St. Louis, Mo.

Finest Grade Church Bells

Peals and Chimes of Best Quality Copper and Tin

Catalog free on request

Installed in St. John's Church
Mouches, Wis.

Stained Glass

Of Character

In the True Catholic Spirit

Moderate in Cost

Ours is one of the oldest houses in this country in the designing and execution of stained glass. Our windows are in over 1500 churches everywhere, even in China

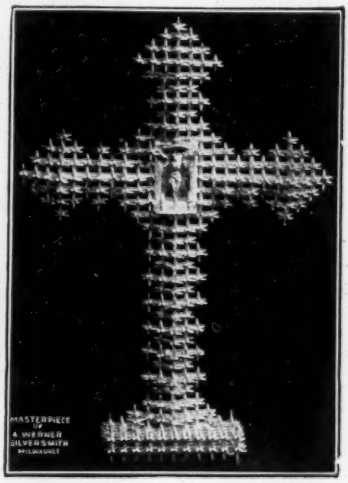
We welcome correspondence and the opportunity to confer and submit sketches and estimates. Our long experience is at your service

Milwaukee Mirror and Art Glass Works

Established 1887

Milwaukee **Wisconsin**

124--126 W. Water Street



Old Sacred Vessels

Have oftentimes a greater value than their original cost.
Consider the **sentiment** connected with them.
They simply cannot be replaced.
They have been used by your **predecessors.**
They are used by **yourself.**
And will be used by your **successors.**

Keep Them in Honor

Have them repaired and replated in my factory. Elegant and substantial workmanship at the most reasonable cost.

A. WERNER, THE SILVERSMITH

Werner Building **Established 1888** Milwaukee, Wis.

Manufacturer of Metal Church Goods Gold, Silver and Brass Plating

Repairing, Altering and Replating

Stewarts
IRON FENCE
STANDARD OF THE WORLD

Over 300 Substantial Designs

Iron Fence Arches Entrance Gates
Lawn Settees and Vases
for
Cemetery, Church, Hospital, School, Residence Property
Send for Catalogue
We are also manufacturing chain-link wire fence

The Stewart Iron Works Co., Incorporated
920 Stewart Blk., Cincinnati, Ohio
"The World's Greatest Iron Fence Builders"

"V. B. Specials
Pittsburgh Stogies"

It is impossible to get bigger values on the market than the "V. B. Specials Stogies." They are as good as any high-grade cigars and the price is low.

Inquiries solicited

VICTOR BANK
Cigar Manufacturer

6128 Butler Street
PITTSBURGH, PA.

When the Bishop Comes

Manual of
Episcopal Visitation and
Sacrament of Confirmation

Full and detailed information, both for the ceremony of Confirmation and for the Bishop's official visit. All the canonicals minutely explained. Indispensable for the occasion.

Copies should be had by every Priest, so it is well to order now.

Twenty-five cents per copy
Five copies, one dollar

THE DOLPHIN PRESS
1305 Arch Street Philadelphia, Pa.

For the Sacristy and the Sanctuary

Manual of Forty Hours'
Adoration

This Manual contains LITANIAE ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy
Five copies, one dollar

THE DOLPHIN PRESS
1305 Arch Street Philadelphia, Pa.

Our Lord's Sanctuary

✣ ✣ ✣

The Catholic edifice in its architectural conception should exemplify the strength and character of her Holy Founder. His Gifts, beautifiers of the soul, are best symbolized by embellishments in units which form an integral part of the whole.

The allied ecclesiastical arts possess distinctive characteristics, religiously and technically, necessitating earnest endeavor and practical experience; and should be entrusted only to craftsmen who specialize in one of the distinctive branches. We will be pleased to submit suggestions on stained-glass windows.

Most respectfully yours,

DESIGNERS, . .
IMPORTERS, . .
MANUFACTURERS.

WAGNER-LARSCHEID CO.,
551 EAST WATER ST.,
MILWAUKEE, WISCONSIN

Tyrolese Art Glass Company and Mosaic Studios

NEUHAUSER, DR. JELE & COMPANY

INNSBRUCK CINCINNATI VIENNA

Established 1861

Appointed 1887 by
His Holiness Pope Leo XIII:

Istituto Premiato
dalla Santa Sede Apostolico

Memorial Windows and Art Mosaics; the most perfect artistic execution guaranteed by a reputation of over sixty years' standing. A countless number of works of art in four continents bear witness to the importance of this foremost Institute of Ecclesiastical Art.

Designs and estimates cheerfully submitted; references gladly given.

Address

Tyrolese Art Glass Company

EASTERN REPRESENTATIVE:
ART DEPARTMENT, ST. BONAVENTURE'S SEMINARY
St. Bonaventure P. O., N. Y.

WESTERN REPRESENTATIVE:
L. WOSECZEK
Artist, Importer
289 Erkenbrecher Ave., Cincinnati, Ohio

SHABBINESS in decoration—bad taste—ecclesiastical incorrectness—have no place in the cathedral, church or chapel. In church decoration, as in everything else, economy, correctness and value can only come from the specialization secured from decorators such as the Conrad Schmitt Studios, a national organization for church decorations.

If you are contemplating church decoration, write us. We advise, and lend you liberal aid and you may still be free to award your contract as your best judgment prefers.

CONRAD SCHMITT STUDIOS

1707 Grand Avenue
MILWAUKEE, WIS.

·CORRECT CHURCH DECORATION·

CHALICE AND PATEN
Sterling Silver
All gold plated, $145.00
Height, 8¾"

HOLY WATER
PENCIL
WITH CLIP
Sterling, $10.00
Length 5½ inches

GORHAM

In addition to ALTARS, STAINED GLASS and CHURCH FURNISHINGS, there is on view a comprehensive selection of RELIGIOUS ARTICLES

OILSTOCK
Sterling gold plated, $13.00
Length 2 inches

THE GORHAM COMPANY

FIFTH AVENUE AT
FORTY-SEVENTH STREET